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MEMOIR OF THE LATE REV. JOSHUA TINSON,
PRESIDENT OF THE THEOLOGICAL INSTITUTION, CALABAR, JAMAICA.

BY THE REV. J. M. PHILLIPPO.

BUT a comparatively short time since, the churches in Jamaica and the Christian public in general, but more especially the Baptist Missionary Society, were called to mourning by the loss they sustained in the removal by death of the honoured missionaries Messrs. Burchell and Knibb. Scarcely has the green turf covered their graves, or a monument been erected to their memory, ere another eminent missionary who, like them, bore the burden and heat of the day in the same interesting field of labour, has been called to follow them to their rest and their reward.

Our beloved brother Tinson, who though his course has been less chequered and less replete with stirring incident, has nevertheless entitled himself, by his labours and piety, to a record among the best and most honoured heralds of the cross to foreign lands.

"God doth not need
Either men's works or his own gifts. Who best
Bear his mild yoke they serve him best."

Mr. Tinson was born at Watledge in Gloucestershire on the 25th January, 1794. The periods of his childhood and youth were passed in the humble seclusion of a country village, and afford but little material for biographical narration.

His parents, during most of his earlier years, attended the established church, but though professors of religion they were not the subjects of vital godliness.

They subsequently, however, united themselves with an independent congregation in the neighbourhood, and were there instructed in the way of God more perfectly.

The subject of this memoir was of an active and lively temperament when young, and from a child manifested great delight in reading and in the acquisition of general knowledge. His

favourite books, however, were the bible and *Pilgrim's Progress*. The historical parts of the Old Testament he read over so repeatedly that they became inwrought into his memory, and as he often related to his dearest connexions and friends, his mind glowing with holy feeling at the recollection, "many a pleasant evening did the recital of them afford to him and his juvenile companions."

When not more than eight years of age he has been requested to take his seat on a small plot of green sward over-shadowed by a wide-spreading sycamore that grew near the village, and there in the twilight of a long summer's evening, did he amuse, and may we not presume, edify his listening audience, by relating some of the beautiful narratives recorded in the Old Testament until the evening would be far advanced.

He was at an early age the subject of religious convictions, and about his ninth year he had a deep and powerful impression of the value of the soul and the importance of eternity. This feeling, however, so common an occurrence in the dawns of youthful piety, but so much to be deplored, was only of transient continuance, resembling "the early cloud and the morning dew that passeth away." But first religious impressions are not easily obliterated, and hence it is said by those who knew him best and loved him most, that the subject of this sketch retained so vivid a remembrance of the feelings these impressions produced upon his mind, as almost immediately after his defection to humble himself before God, and to expostulate with two or three of his young companions on the awful realities of eternal torment, and the tremendous consequences of apostacy and unbelief.

"This circumstance," he says, "led to some new determination about being

religious, the real nature of which, however, I knew little if anything."

At thirteen years of age he was placed with a clothier, his father intending him for that business; but not being comfortable in the situation, he soon left it and returned home. It was not long before he was employed in a large factory at Nailsworth, where his father was superintendant of the dyeing and some other departments of cloth manufacture; and there he acquired a knowledge of the different branches of the business.

He was now introduced to the sabbath school at Shortwood, and attended the baptist chapel there for a considerable time. His occupation being such as to allow him intervals of leisure, he almost habitually carried a book about his person, and often while working committed to memory hymns from the collections of Drs. Watts and Rippon.

"The sabbath," he says, "was strictly observed, and I felt pleasure in attending its services, yet I have no distinct remembrance of being the subject of vital piety."

Mr. Barnard, the senior partner of the firm, took a great interest in him, and anxious to promote his welfare, procured for him, after he had served his apprenticeship, a situation as an overlooker in a large cloth establishment. He accepted the appointment, but felt it too weighty and responsible an office for one so young and inexperienced,—having to take the oversight of persons of different ages from the youth of eighteen to the old man of nearly threescore years and ten. The situation, therefore, not being congenial to his feelings, he relinquished it, and again entered the employ of Mr. Barnard.

In 1814 he began to pay more attention to the sabbath, but was still undecided with what denomination of

Christians to connect himself; visiting each of the places of worship in the village as circumstances or inclination dictated.

The exact date of his conversion cannot be with accuracy ascertained; but one sabbath afternoon, during the year just named, he was induced to hear a celebrated preacher from Wales, at a chapel of Lady Huntingdon's connexion.

The text was the parable of the sower. The sermon impressed his mind, and he says, "If there be any point on which I can fix as the period of decision it must be *that*: this led me to attend the baptist chapel at Shortwood, the minister at which was the Rev. W. Winterbotham, under whose continued and instructive teaching my mind was gradually led into the truth as it is in Jesus."

It was then he began to discern the nature and character of the Being he had offended, to bewail his misspent opportunities, and to estimate the privileges he had despised; while the thought of his ingratitude to so gracious a benefactor who had heaped upon him so many favours, added to the conviction of his own innate depravity, brought him to supplicate with earnestness for that pardon which it is the prerogative of God only to bestow. For a time he walked in darkness, but was finally introduced into the glorious liberty of the children of God, and rejoiced with joy unspeakable.

He was soon employed in the work of sabbath school teaching, and frequently preached in the neighbouring villages on a sabbath evening.

In October, 1815, he joined the church at Shortwood. After a considerable period of probation, the deacons and many of the members of the church expressed their desire for his entering the ministry, thoughts of which his own mind had often enter-

tained, though he had never ventured to mention them to others.

The first information he received of the desire on the part of his Christian friends for him to devote himself to the important office of the Christian ministry, was from Mr. Barnard, who was one of the deacons, and which occurred a short time previously to the approval of him as a candidate for the office by the united church.

After much consultation with his friends it was decided for him to spend some time under the tuition of a private minister, and accordingly in June, 1817, he went to reside with the Rev. Joseph Kinghorn of Norwich. Having completed his term of study under this eminent servant of God, he left Norwich in June, 1818, and entered the Bristol College, then under the able presidency of Dr. Ryland, where he continued his studies till 1822.

Here his sense of the importance of religion, and his desire for the salvation of men, gradually became more and more deepened, and made him increasingly anxious that all his fellow-creatures should become acquainted with its inestimable truths. He thought on millions of heathen who were perishing in ignorance and guilt; he viewed their situation, and his heart pitied their wretchedness and misery. The natural ardour of his mind, refined and regulated by a divine principle, had long been directed to the work of God in foreign lands, and he felt an increasingly earnest desire to engage in the missionary cause. Though deeply convinced of the importance of the undertaking, and sensible of his own weakness and insufficiency to engage in such a work, yet he trusted Providence by giving him a willing mind, and this, added to the removal of some obstacles which prevented his desires from being realized, favoured his views and made the path of duty plain before him.

He was ready to suffer all privations and endure all difficulties in instructing those who were perishing for lack of knowledge. His conduct as a student adorned his profession. His soul was devoted to the cause of instructing the heathen. He desired to spend and be spent in the service of his heavenly Master. All his studies were commenced and pursued with this object full in view, and he valued his literary attainments only as they were likely to extend his usefulness in that cause which lay near his heart. He envied the situation of those students who departed for distant lands, and looked wistfully after the vessels in which they were embarked: he longed for the day when he should also embark and leave his country and his friends, to engage in labours not only important in themselves, but in heathen countries necessarily connected with many privations and dangers. He was not deficient in affection towards his relatives, but the love of Christ, which produced love to the souls of men, was a stronger principle, and made him anticipate his departure with pleasure and delight.

He entered the college as a missionary student for the east, but an urgent case requiring a missionary in the West Indies, he was asked if willing to go at once. Indisposed to make choice of his own immediate field of labour, he expressed his perfect readiness to acquiesce in any arrangement in this respect the committee might think proper to make respecting him, and he says, "Never have I had reason to regret this entire surrender to God's disposal to go where, and to be engaged in the way, his providence directed me."

This latter determination was to him indeed a source of satisfaction and comfort, scarcely to be appreciated by those who go forth to foreign fields of labour under different circumstances.

He ever felt that he was where God would have him be.

Mr. Tinson was married on the 19th of February of this year to Miss Elizabeth Haines, who was then residing at Horsley in Gloucestershire. On the 13th of the following March he was ordained at Eagle Street, London. The services on this interesting occasion were conducted principally by the Rev. Messrs. Hoby, Saffery (sen.), Pritchard, and Winterbotham. The latter, Mr. Tinson's pastor, delivered the charge from Rev. ii. 10, so happily exemplified in the life and death of him to whom it was addressed, "Fear none of those things that thou shalt suffer: . . . be thou faithful unto death, and I will give thee a crown of life."

A few days after he sailed in the Ocean, Captain Whittle, for Jamaica, in company with Mr. and Mrs. Bourne, missionaries of the same society appointed to Honduras, where he arrived on the 31st of May, 1822.

He landed at Morant Bay, situated nearly at the eastern extremity of the island, where he was very kindly received by Mr. Shipman of the Wesleyan Missionary Society, the rector of the parish, and several other gentlemen of high respectability, as well as by the poor degraded bondmen at whose importunate solicitations he had been sent. But being by the authorities of the parish refused a license to preach in St. Thomas-in-the-East, he proceeded to Kingston on a visit to Mr. Coultart, almost the only missionary and his wife then on the island; and during his sojourn there he received an invitation to take the pastoral charge of a society of baptists, theretofore under the care of Mr. Lisle, a native baptist minister, and who had not been previously connected with the society in England. After much deliberation with friends, and prayer for divine guidance, it was thought desirable for

Mr. Tinson to accept the invitation; and accordingly, on August 8th, 1822, he undertook the pastoral care of the church, which then assembled at a commodious but detached and isolated building, on the windward road considerably to the eastward of the town. It had long been the desire of many of the people and some of the deacons to have a chapel in the city, both from the inconvenience of the old place and to meet the wants of many who appeared willing to attend but could not travel so great a distance. It was therefore decided to purchase a place in the city. Premises were soon engaged in Hanover Street, and after some necessary alterations and repairs, a commodious place of worship in a good locality was opened on the 24th December, 1826, when Messrs. Phillippo, Flood, and Knibb, took prominent parts in the interesting services of the day. With a view to relieve the society of his support, Mr. Tinson, soon after his settlement in Kingston, undertook the charge of a classical school, which he conducted with considerable success. His usual number of pupils was about sixteen, many of whom were sons of the most respectable merchants and professional men in the city, who with their parents held him in the highest esteem; while he had the satisfaction subsequently of seeing some of his pupils occupying some of the highest situations and offices in the colony, as well as knowing that they still retained for him undiminished respect and regard.

His health about this time failed under his accumulated labours, and a change of climate was deemed necessary; he therefore visited America in 1828, where he was received with great courtesy, and experienced much personal kindness from Christian friends. Here he travelled extensively, visiting thirteen or fourteen of the United States;

sailed afterwards by New York for England in May, 1829, and arrived there the following month.

During the whole of his stay in his native land he travelled and preached for the Mission. At the end of the year he returned to Jamaica, and soon after his arrival commenced the station at Yallahs, where he purchased commodious premises on behalf of the society, and erected upon them a dwelling house and chapel, the latter of which was opened in 1835.

In or about the year 1837, his health again failing, he visited America a second time, remaining there about five months, and derived great benefit by the change. He continued to labour at Hanover Street and Yallahs till 1841, when he was obliged again to leave the island on account of ill health, having had a severe attack of fever attended with paralysis. By the advice of his missionary brethren and several medical men, he sailed for England with his family in June, 1841. While here he again travelled very considerably for the Mission, visiting almost every county; as also Ireland and Wales. It was during this latter sojourn that he was requested to take the oversight of the Theological Institution about to be established in Jamaica; but previously to this, in 1839, at an association of the missionaries at Montego Bay, a letter was handed to him by Messrs. Phillippo, Burchell, and Knibb, requesting him then to take the presidency of a theological institution to be established in Kingston. He consented, and premises were soon after taken in the latter place, and fitted up for the accommodation of six students. At the time, however, that he was about to commence his duties, he was laid aside by the severe illness before-mentioned, and consequently gave up all idea of the tutorship. When he left for England

he relinquished the charge of the church at Hanover Street, intending if his health should be sufficiently restored to return to Yallahs and labour there; but when in England, being urged by the committee, in conjunction with missionaries in Jamaica, to accept the presidency of Calabar, he did not feel at liberty to decline, and dared not view the invitation but as the voice of Providence directing him to "Go." He sailed from England on the 25th January, 1843, and landing at Kingston on the 1st of April, he reached Calabar in June.

Owing to some unavoidable delays the college was not opened till the 6th of October following. The students assembled on that day, when a public meeting was held beneath some trees in the field near the spot occupied by the buildings of the institution, and the work was soon after commenced with ten students of African descent—a circumstance which forms one of the most important eras in the history of the Christian church in Jamaica.

He continued to labour in his beloved vocation at Calabar as long as his physical strength enabled him; and even after he was confined to his room, he sometimes had the students collected around his bed, and gave them lessons in Greek and Hebrew.

His conversation during the latter part of his days uniformly displayed the spirit of a real Christian; sinking into the arms of death with the hope of glory in his soul. Sometimes the assurance of hope was a little interrupted by the affecting views he entertained of the evil of sin; and the peace of his mind a little disturbed by anxiety for his now bereaved family: but the former was removed by looking to the atonement; and the latter by commending the objects of his solicitude to the providence and grace of God.

Throughout his whole illness, which was long and sometimes painful in the extreme, he was perfectly resigned to the will of God. Not a murmur ever escaped his lips. He used sometimes to say, "He was waiting for his Father's messenger to take him home;" and he indeed longed to go.

Occasionally when the students went into his chamber to see him, he would say, "He had been teaching them a long time how to live, and now he must teach them how to die." Every Sunday afternoon, while his strength continued, he had a prayer meeting in his room, when the students and servants also were present. The last Saturday he was on earth he called the latter into his chamber, and gave them his parting blessing.

Such was his cheerfulness during all his illness that a stranger could scarcely believe he was so great a sufferer. During wearisome days, repeated sleepless nights, and incessant anguish, he enjoyed great calmness and resignation of spirit, seeming to evince, indeed, all the passive graces of the Christian temper; while so great was his thankfulness for even ordinary acts of kindness towards him, that all the inmates of the family felt it a pleasure to wait upon him by day or by night.

He was able to converse but little during the last two weeks of his life; the inflammation that was progressing so rapidly within, so affected his throat and organs of speech, added to his great prostration of strength, that it was indeed painful for him to articulate. He was, however, sensible to the last, and frequently referred to his expected change, expressing his hope that he might be one of that multitude who "have washed their robes and made them white in the blood of the Lamb," and that he might see "the King in his beauty."

There was nothing extatic in his

feelings and views at any time during his last moments; but a calm, enlightened, evangelical confidence, placed on the Rock of ages, and producing, in a happy degree, what the apostle calls "joy and peace in believing."

"It was my privilege," says his missionary brother, Mr. Clark of Brown's Town, "to be with him in his last hours. So great was his weakness that he could scarcely speak even in a whisper, but he assured me that all was right; that he was resting his hope on the Rock of ages. His chief desire was that the light of God's countenance might shine upon him. He occasionally feared that he might have a very painful death, and die under a cloud; but his fears were not realized."

He departed without a struggle or a groan—without even a sigh; he gradually glided away from earth, and pursued his path to glory, to unite with his companions and earliest associates and friends in tribulation and triumph—Coultart, Burchell, and Knibb, in their eternal adoration of the supreme Godhead.

"It was a comfort to us," says his beloved daughter, by whom most of the particulars of this narrative have been supplied, "that myself and dear mother were able to attend him to the very last night and minute of his life; and he never liked us out of his sight."

His remains were deposited in a field to the rear of his dwelling, on the spot he had often pointed out as that where he wished to be interred, should he die at Calabar,—beneath the shade of a clump of trees whose ever-verdant branches now encircle his lonely tomb. The students carried him to his grave, followed by many attached brethren and friends in addition to his beloved flock, among whom were Messrs. Dendy, Clark, Millard, Dexter, and Hodges; and like those who performed the last

sad offices of affection for the sainted and proto-martyr Stephen, "they made great lamentation over him."

Mr. Tinson was rather tall in stature, but of slender frame and delicate constitution, with a sallowness of complexion that indicated morbid disease. His countenance had rather a melancholy cast, except when engaged in lively conversation, when his features displayed great sprightliness and pleasantries. During the first years of his missionary life his constitutional debility was increased by the cares of his school in addition to his ministerial labours; and probably it was owing to this constitutional weakness, added to his natural disposition and some local circumstances, that he was less known to the Christian world in the earlier part of his missionary career than some of his missionary brethren.

As in the church there are diversities of sphere, so there are also in those who wait at the altar diversities of ministerial gifts. Mr. Tinson, had he been called to such absolute and open antagonism with evil as some of his brethren, can scarcely be said to have been qualified for it by nature or inclination. He seemed designed for a contemplative rather than an active life, and his circumstances in his latter years especially favoured his natural disposition. But, as previously intimated, though less openly aggressive on the dominions of Satan, he was not the less useful as a missionary or less honoured of God. He was a man of *peace*, at the same time tenderly sensitive to unkindness and injury.

He esteemed "a good name better than great riches, and loving-favour rather than silver and gold." While, however, by no means insensible to the good opinion of his fellow creatures, he yet sought his glory in the estimation, and his honour in the judgment, of

Him alone who trieth the reins and the heart.

And with such a disposition it is but natural to suppose that he exemplified a spirit of tenderness and charity towards his fellow creatures. He looked upon all men as his brethren, and evinced his regard towards them in the emotions and yearnings of a deep and practical affection.

If in his earlier years he was the subject of obliquities of disposition and temper, no one was so sensible of such infirmities as himself, and no one perhaps ever did more to maintain the ascendancy of Christian principle over them; his very failings, if such they may be called, thus serving to render him the more amiable, and to add to the lustre of his Christian character.

He resolutely set himself to study self-control, steadily and perseveringly aiming at the possession of those graces which are of the most difficult attainment, and employed all the motives of the gospel to assist him in the contest.

Thus, by the sanctifying, refining, exalting influences of vital piety he was enabled to obtain so complete a mastery over his natural propensities, whether seen in the life or known only to himself and to his God, as to afford the strongest and most indisputable evidences of his Christian sincerity and singleness of heart—an achievement, if the allusion is allowed, more difficult than to scale the Capitolian wall, however high; or to swim the Hellespont, however dark and deep.

He had considerable humour, and was naturally satirical and witty; but these faculties, so often dangerous to their possessor, being under the controlling influences of religion, were seldom employed in a manner offensive or unpleasant; they rather rendered him additionally interesting as a companion and friend.

Among other features that distinguished his character, he was eminent for unbending integrity; there was a conscientiousness in all his transactions as to the very minutiae of life, which stamped a dignified and imperishable value on his conduct.

He was a man of enlarged philanthropy. While Jamaica, as a field of missionary labour, absorbed and concentrated all his physical energies, he was deeply interested in the efforts of missionary and other evangelical and benevolent societies in general, mourning over the darkness and degradation of the world.

In the immediate spheres in which he laboured he contributed, by his preaching and general deportment, to effect an amount of good, equal perhaps to those whose labours have been more extensively known and appreciated; and if he did not bear so conspicuous a part as some others of his brethren in efforts to redress the temporal wrongs of a certain class of his fellow creatures, it was not because he hated oppression less, but because he was not brought into such absolute contact with the great social evil then existing as his contemporaries Burchell and Knibb.

At the same time it must be admitted, that from a dread of injury to his character and usefulness by deviating from what he considered his immediate line of duty as a minister of Christ, he may be said to have been sometimes timid to a fault. Caution and prudence were interwoven with the texture of his mind; so that, as expressed by the venerable Booth, he sometimes required to be "cautioned against caution itself, lest he should be over cautious."

Nor was he less remarkable for his humility than for his benevolence and sympathy. Humility was the soil in which all his other virtues grew and

flourished. As one evidence of this feature of his character he declined the use of an honorary degree which, as is understood, was conferred upon him unsolicited by one of the most reputable collegiate institutions in the United States; when many, by whom such gifts have been appropriated, have been less really deserving of the distinction they confer.

He had a reverential sense of the divine perfections and character. His fear of God, however, was not of a slavish, servile description. He contemplated him not so much as a Judge as a gracious Father. While he approached him with the reverence of a child, it was at the same time with filial freedom and hallowed pleasure. Nor was his love to God a mere unmeaning expression on his lips, nor a barren notion on his mind, but a deep and efficient principle, possessing all the warmth of passion and all the firmness of habit.

What he was in his domestic capacity his surviving relatives can amply testify. As in the church and in the world, so in his family his character was most exemplary—such as to secure the respect and esteem of all its inmates. In his household he exhibited a holy, amiable, and uniform pattern of genuine piety. Hence, home was always to him a refuge of pleasant thought whenever temporarily absent from it. He here enjoyed a degree of tranquil happiness which his principles and dispositions could not fail to produce. It must be emphatically said, that his abode was one of love, and peace, and cheerfulness.

In addition to their advantages to himself by saving him much valuable time, and enabling him to gratify his literary taste, he was distinguished for habits of early rising, of order, and regularity. Nor did he less excel in his love of neatness and cleanliness;

these were visible in his person, dress, house, garden, and premises in general; habits which were everywhere apparent within the sphere of his control, and exerted a widely beneficial influence on his pupils and on the humbler classes of his flock.

He possessed considerable mechanical genius and knowledge of handicrafts in general, and frequently employed himself, as recreation from severer study, in the construction of articles both useful and ornamental, having always had a room fitted up as a workshop for that purpose.

If, as to his intellectual character, he was not distinguished for the excursions of his imagination, or the elegancies and refinements of taste, he was neither indifferent to their charms, nor destitute of relish for their nearest and most classical displays. His peculiar walk lay in those departments where reasoning and judgment are required. He was a very diligent student; possessing considerable powers of research. By his custom of early rising he devoted much time to the study of theology; thus mingling in these "sweet hours of prime" his devotional exercises with a regular course of reading the bible, and those books principally by which that sacred word was illustrated, and its great truths confirmed; the bible was to him the map of the way to heaven, in which he daily traced his path to the new Jerusalem.

He studied the scriptures in their original languages critically, and in their connexion. This sacred book was by darkness and by daylight his companion, his food, his sleep, his study, and his pastime. He also obtained very considerable knowledge of science in general, and displayed a keener taste in its pursuit than perhaps any of his missionary brethren. His knowledge on almost all subjects, if not

profound, was extensive and correct; he not only having read extensively and carefully, but digested the subjects of almost every book he could procure, whether of divinity, poetry, or general literature. Mr. Tinson was not, therefore, an ordinary character.

His manners and conversation were simple, grave, and unaffected, frequently enlivened by an agreeable pleasantry, and his sentiments were refined and liberal, while his modesty and self-diffidence gave an additional charm to his other virtues; thus his society was always interesting and profitable. He was indeed a highly respectable minister of Christ, both as to character and attainments; and as such universally regarded by all who knew him both in Europe and America—a credit to his profession and an honour to the missionary society with which he was connected.

Though moderate, cool, and prudent as a man, he was not cold and indifferent as a friend. His attachments were disinterested, active, unostentatious, grateful, and constant. As they were not impaired by time, so they were never diminished by the accidents of life; much less were they the mere associations of self-interest. Those who enjoyed his friendship enjoyed a treasure; he had both the willingness and ability to give them the most substantial tokens of his favour and regard. He was a friend in need. Nor did his life exhibit a rare combination of moral excellencies only. He feared God above many.

Piety was his principal characteristic, while his faith stood not in the wisdom of men but in the power of God. His piety was the diamond in the circle of his excellencies that shed around its sparkling lustre; it shone like a rainbow on the darkened cloud. Abroad, at home, awake, asleep, he was as it were with God and God with him.

His whole conduct exhibited a bright model of spiritual superiority. He was eminent in all the graces which illustrate and adorn the Christian character. His great conformity to the Saviour's moral image was through life obviously apparent, but especially so during his latter years. It was his piety that roused his soul to holy action, and for so many years sustained him in it, against the counteracting influences of inherent weakness and disease. Of him it may be truly said, he "did justly, loved mercy, and walked humbly with his God."

His deportment was equally removed from gloom and melancholy as from vain-glorious ostentation. He could be serious without being sad, and pleasant without being vain. The ornament of a meek and quiet spirit was conspicuous in him, and was another attribute in the adornment of his high Christian character. His religious sentiments were both firm and liberal. Though he had read much during the greater part of his life, and therefore could more especially estimate the arguments and evidences by which Christianity is proved to be a divine revelation; yet the only effect of these, under the teaching of the Spirit, was to fortify him in that simple, humble, unwavering belief which he yielded as the tribute of his inmost soul to the testimony of God concerning his beloved Son. While the love of Christ was the predominant affection of his heart, the glory of God in the good of souls was the great aim of all his actions.

He did not regard Christianity as a mere speculative scheme intended only for the entertainment of the mind; not a system of precepts without substantial principles to support them. The kingdom of God was within him, and subjected the thoughts, the will, and affections to the obedience of

Christ, and so produced on the heart the natural and visible fruits of Christian practice.

He was free from bigotry, the infirmity of little minds; and though a dissenter from principle, he was yet in habits of intimacy and friendship with many who were in communion with the established church and other denominations of Christians. He always cherished brotherly love towards all persons, to whatever section of the great Christian family they belonged, in whose conversation and conduct he could trace the lineaments of the lovely image of the Saviour.

Though as a preacher he was not what is termed popular, yet his discourses, which were principally of an experimental character, often contained a lucid and faithful exhibition of the pure principles of religion in all their harmony of doctrine and precept, clothed in chaste and simple language, delivered with great solemnity, earnestness, and affection. His style of address was usually colloquial and sententious, suited to his auditory, and in other respects corresponding with the nature and importance of his divine commission. He was sometimes a little humorous in his illustrations but never trifling; sometimes sarcastic but never discordant, either in imagery or diction, with correct and cultivated taste; thus he was not one of those who could court a smile when he should woo a soul.

As a pastor he was peculiarly affable and kind, following righteousness, faith, charity, and peace, and in meekness instructing those that opposed themselves. He was a laborious minister in every function of that sacred office, but especially in its retired walks; labouring with unceasing diligence, activity, and zeal. He acted as a man who had consecrated himself to the service of his Master, who had set

himself apart for his glory as the very purpose of his creation, and the highest happiness of his being.

The people among whom he laboured, both in Kingston and Rio Bueno, highly esteemed and loved him; not less for his affectionate concern for their welfare than for his piety and general character, the whole tenor of his life beautifully exemplifying the moral and religious principles he inculcated, in the performance of his pastoral duties and pulpit addresses.

More especially during the latter years of his life, his ministry was strongly marked with the spirit of a man on the threshold of heaven, and animated by an extraordinary influence and unction. His mind, long before his decease, seemed to be more than ordinarily familiar with the scenes and circumstances of the future world. Many of his last discourses were on the employments of the blessed; thus descanting on the glories of that world of which he was shortly to be an inhabitant, with an eloquence and fervour that seemed astonishing to his nearest and best friends. He seemed as though already in view of the celestial city, and saw the souls of the glorified do homage to grace, and cast their crowns at the divine footstool. His pulpit exercises, previously interesting, were thus peculiarly impressive, while it was evident to all that he was fast ripening for a glorious immortality. The sentiments of those beautiful hymns, the 321st, 323rd, 661st in the New Selection, and the 14th and 15th verses of the 7th chapter of the Book of Revelation, were so constantly in his thoughts and so frequently upon his lips, that the writer of these lines was requested to make the latter his theme in the improvement of his death, while these hymns were sung by the congregation on the deeply interesting occasion.

He was very punctual in attending

to the duties of religion in his family. Morning and evening he worshipped God in his house; he began this exercise with singing a psalm or hymn, read a chapter on which he made some practical remarks, and concluded with prayer; and in these duties he was regular and punctual, serious and devout.

His devotional exercises, whether in the closet, at the family altar, or in the pulpit, betokened a man who, like Enoch, walked with God; his prayers on these latter occasions were a mingled flow of supplication and gratitude, adoration and love.

As a tutor, his lectures both on theology and scientific subjects, were highly interesting as well as highly creditable to his wisdom, knowledge, and zeal. As the President of the Theological Institution at Calabar he was in his proper sphere. He possessed in a high degree the desirable talent of conveying to the minds of his pupils his instructions in a form best adapted to invite and secure attention. He was emphatically διδακτικός, "apt to teach." The duties of a tutor were his delight, his heart was in his work, and given up to his pursuits. He was proportionably diligent with his advancing years. He was always at work. His relaxations were but a change of employment.

He was beloved by all who sat at his feet to receive instruction. It was not mere respect, however, that was fostered, arising from his official station, but a fixed sentiment of the mind, which had its origin in a consciousness of his worth, good feeling, and disinterested friendship. Destitute of that austerity which is sometimes associated with official characters, and not fearing the loss of importance by a kind and conciliatory deportment, he was at all times accessible—at once as the valuable tutor, the sincere and

affectionate friend, the revered and honoured father.

Under whatever aspects of his character he is contemplated, to know him was to love him; and I may add, that the more intimately he was known the better he was beloved.

As already intimated, he had his imperfections in common with others, but they were so few and so completely obscured by the bright constellations of his other excellencies, especially by his piety, as to be perceptible only to the eye of jealousy or envy; while to enumerate them in one so revered, would betray an affectation of believing that frailty and imperfection are not incident to every human being. So hallowed was the atmosphere that surrounded him, of late years especially, that the breath of calumny scarce dared to disturb it.

As few individuals were more respected through life, so it may be truly added, that not many have been more lamented in death. His decease has produced a sensation throughout the churches of our denomination in the island corresponding, in some degree, with the loss they have sustained. The feeling of bereavement, however, has not been confined to our own society. Distinguished as his life has been by extended and diversified usefulness, a general homage has been paid to his character; while differences of opinion conscientiously and firmly maintained, have been forgotten in the eagerness of all good men to stamp with appropriate honour the memory of departed worth. His death was improved not only by the missionaries of his own denomination, but by *all* his ministerial brethren by whom he was intimately known.

The most affectionate of husbands, and the kindest of fathers, the loss sustained by his mourning widow and only surviving daughter — for two

of his children died in early life—will be long and severely felt. Most faithfully and tenderly attached to him, the loss they have sustained is unspeakable; they are deeply afflicted, but resigned to the divine will; thankful that the inestimable blessing now taken away was spared to them for so long a course of years; while the church of God, and the institution over which he so ably presided, will cherish with grateful remembrance the memory of his pious and effective labours, as long as missionaries and the effects of their exertions will be visible in Jamaica and estimated by the Christian world.

Neither his name nor his excellencies can be forgotten; it may be truly said, that as a summer's sun, though fallen beneath the horizon, leaves a tinge of glory behind, and decorates the western cloud with his golden beams, so the sun just now set to us has left a lustre that will not be dimmed by time or age. In bearing testimony to the glory of the grace of God who made him to differ, and who delivered him from this present evil-world, it is earnestly desired by the writer of this sketch that each reader do show the same diligence to the full assurance of hope unto the end, "that ye be not slothful, but followers of them who, through faith and patience inherit the promises."

As a substantial testimony of esteem for this eminent servant of Christ, the following inscription is to be engraven upon a tombstone that his affectionate flock, and some respectable gentlemen of different denominations in the neighbourhood of Calabar, are about to erect to his memory:—

S A C R E D
TO THE
MEMORY OF

THE REV. JOSHUA TINSON:

A NATIVE OF GLOUCESTERSHIRE, ENGLAND.

BORN A.D. 1794,

ARRIVED AS A MISSIONARY IN JAMAICA, 1822.

FOR MANY YEARS THE ESTEEMED PASTOR
OF THE

BAPTIST CHURCH, HANOVER STREET,
KINGSTON,

AND SUBSEQUENTLY

PRESIDENT OF THE THEOLOGICAL INSTITUTION,
CALABAR,

WHERE HE DEPARTED THIS LIFE,
3RD DEC., 1850,
AGED 56 YEARS.

"Mark the perfect man and behold the upright, for the end of that man is peace," Ps. xxxvii. 37.

THIS TOMB WAS ERECTED BY THE MEMBERS
OF

RIO BUENO CHURCH,

AND BY THE CONTRIBUTIONS OF

GENTLEMEN IN THE NEIGHBOURHOOD
AND ELSEWHERE,

With the sincere prayer that the ardour of his zeal in the cause of Christ, whose memory it records, may live in his successors when this monument shall moulder into dust.

MEMOIR OF THE LATE REV. WILLIAM DAVIES,

OF CANTERBURY.

THE REV. WILLIAM DAVIES was born at Coedcanlass in Pembrokeshire, May the 1st, 1795; he died at Canterbury, January the 24th, 1851. A brief record of his life and labours, drawn by the hand of sorrowing friendship

cannot fail to have a pensive interest, at least for the bereaved family of which he was the centre, and for the united church of which he was the beloved pastor. Beyond this simple object it is not the aim of this short

memoir to reach. The humility of our departed friend was deep and conspicuous. Could his voice now be heard, we feel assured that he would deprecate any mention of himself, except in so far as it might prove that the grace of God was magnified in him.

In a very brief review of his early life, Mr. Davies speaks of his parents as affectionate, possessing tender sensibilities, and of moral character, anxious to preserve their children from outward evil; but not being themselves partakers of vital piety they could not lead them to Jesus. The family was numerous; and some of the elder members of it having, through the tender mercy of the Most High, had their feet guided into the way of peace, William, when yet a child, heard them often speaking one to another upon the subject of religion; he heard them also pour out their souls in prayer to God, his mind he says, was considerably impressed, and he became a regular attendant upon the means of grace. Referring to this period, he writes:—"I possessed, to a great degree, a self-righteous spirit, and being ignorant of the gospel plan of salvation, I sought for righteousness by the deeds of the law; however, I trust the Lord at length taught me my error, by gradually enlightening my understanding, in bringing me to see the abominations of my heart and the preciousness of Christ. I cannot help calling into recollection the many impressive and solemn discourses I have heard delivered by that great man of God, the late Rev. Benjamin Davies of Haverford West. Many times has he driven me by force, as it were, to the throne of grace, especially on one occasion when he was enforcing prayer as an universal duty, a thought struck me thus, that if it was the duty of ungodly men to pray it was high time for me to begin; and I have often thought that if ever I prayed in sincerity, I did at that time.

"Being in great distress of mind at one time, and knowing not whither to flee, I wrote an anonymous letter to Mr. B. Davies, the substance of which was,—What was a poor sinner to do, who never, as yet, had serious thoughts about eternity, and what hope had he for mercy? Mr. Davies brought the letter next sabbath to the pulpit, and read it before the congregation, and delivered a most admirable discourse in answer to the inquiry, founded on Isaiah lv. 7:—"Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him, and to our God, for He will abundantly pardon." The recollections of this, *time* will not obliterate, no, nor *eternity*, because I hope it produced effects for the invisible world. With fear and trembling, I at last cast in my lot with God's people, and was baptized on a profession of faith in the dear Redeemer, by Mr. Rees of Froghole, at Haverford West, March 24th, 1816.

At this time, Mr. Davies was engaged in business with an elder brother at Pembroke. In early life he had manifested a strong predilection for the sea; his friends yielded to his wishes, and having studied navigation, a berth was procured for him in a vessel bound for the West Indies. He went on board at Bristol, but no sooner did he breathe the morally polluted atmosphere of the ship's company, principally composed of ungodly and profane men, than he shrank from it. Without delay he wrote to the captain, stating that from what he had heard and seen since he had been on board, his views of a sea-faring life were altered, and expressing his wish to return home. The captain kindly complied with his request, and the vessel putting into Cork, either from contrary wind, or upon business; he landed there, and from thence returned home. His heart had devised his own way, but the

Lord had provided some better thing for him; and contrary as this step appeared to his direction, it was, doubtless, overruled for good. It appears probable that the more full and practical development of the evil of sin, was the means of deepening those impressions which were even then upon his mind of its exceeding sinfulness, and of hastening him to escape from the "wrath to come," as an elder brother states, it was not long after this that he became a decided Christian.

Not long after his baptism, he was frequently requested by his brethren in the church to speak at the prayer meetings. For some time he refused, "thinking," he writes, "it would be the height of presumption in me to make the attempt." At length he yielded to repeated solicitations, and receiving some little encouragement, he adds:—"I considered it my duty to tell my fellow sinners all I knew about Christ." Thirty-four years had only shown him more of that unexhaustible theme, and rendered the name of Jesus more precious to him. To a friend who saw him but a short time before his death he said, "He is inexpressibly precious to me." In the year 1819 application was made on his behalf by the church to the Stepney Institution, into which he was received August 24th of that year. It appears from his journal, that he entered with a deep feeling of the importance of the step, and with great searchings of heart as it regarded the motives that had influenced him, together with earnest desires and prayers that the instruction he should there receive might be sanctified to his own benefit and the glory of God. April 8th, 1820, he refers to an address given to the students by Mr. Ward of Serampore, as having deeply impressed his mind:—"He very beautifully showed," he writes, "the necessity of all things concentrating in the cross of Christ; the importance

of the doctrines being frequently preached in connexion with their practical influence; he dwelt particularly upon the qualifications of a minister, as consisting not so much in talent, though he showed the utility of that, as in eminent devotedness to God and an entire abstractedness from the world; he said common piety was not enough for a gospel minister, he needed a larger share of experience and spirituality of mind, and his whole soul engaged in the work. On this particular he dwelt with great energy, and spoke like one who lived very near to God. The fervour and simplicity of his prayer far surpassed anything I ever heard; if ever a man appeared to wrestle with God, he did." He adds—"I hope the impression made on my mind by that exercise will not soon be forgotten. O Lord, make me more sensible of the importance of these things."

During his residence in the college, he had two severe attacks of illness; in one his life was despaired of. He ever cherished a grateful remembrance of the very kind and devoted attention paid to him during this season of affliction by the Rev. Mr. Stovel, at that time a fellow student.

During the summer vacation of 1820, or 1821, Mr. Davies was sent to supply the vacant pulpit of the baptist church at Lewes, in Sussex. Important events affecting the whole course of his life, subsequent to, and arising from, this *one* step, most plainly indicate that it was ordered of the Lord. He was thus brought under the notice of Mr. Dicker, who, though residing at Lewes, was pastor of the baptist church at Hailsham, about thirteen miles distant. It was a poor people, and he had served them in the gospel for many years, with the same reward that Paul coveted (1 Cor. ix. 18); but anticipating as near the time when, on account of the fatigue from the distance, it might become

prudent to relinquish his charge, he said to a minister who was conversing with him upon the subject of seeing some one appointed to succeed him,—“I have been looking round, and I can think of no one so suitable as Mr. Davies.” Within a few hours after this, though then apparently in tolerable health, this holy man of God was called to cease from his labours and enter into rest. But the mention he had thus made of Mr. Davies led ultimately to his being appointed pastor over the bereaved church, and to a more endeared connexion with the family of his deceased friend, to whose youngest daughter he was united in the summer of 1824. Fourteen years he laboured in word and doctrine, with much acceptance in the midst of a poor but affectionate and generous people, and that the Lord gave his blessing was evidenced by signs following, in the conversion of sinners, and the edifying of the church. Some difficulties he had to encounter, especially in the commencement of his ministerial course, from the prevalence of the spirit of antinomianism in the neighbourhood: had popularity been his object, he might easily have gained it. Alluding to this time and its difficulties, in his last illness, he said,—“I knew I could have pleased them by adopting their phraseology, but I never would do it. It is a great satisfaction to me now that I am come to a death-bed, that I never preached to please man. I never feared the frowns or courted the smiles of man; and I feel very thankful for this now.”

In God's good providence he was removed from the church at Hailsham to that of King Street in the city of Canterbury, over which he was appointed pastor in the autumn of the year 1838; and here also the Lord gave testimony to the word of his grace as dispensed by his faithful servant, not with popular eloquence, but in sound

words that could not be condemned. His truly scriptural style of preaching giving the impression that he spoke of those things which he had himself tasted, felt, and deeply studied, was well calculated to edify believers; sinners were warned, invited, and encouraged by the truthful exhibition of the gospel; at the same time the influence of his character, firm and uncompromising, yet patient and forbearing, kind and conciliating, tended to harmonize the church, (or as one of its members expressed it, to “leaven it with his own spirit,”) and unite all in affection, not only to himself but to each other. The poorest member of the church could look to him as a friend, whilst those of higher degree could not feel that their station alone would afford them any undue advantage. The whole tenor of his conduct in the church was calculated to build it up upon this great principle—“one is your master, even Christ, and all ye are brethren.” The fruit of this was peace, unity, and love, most refreshing to his spirit in the days of languor and distress:—“It is, he said, a great comfort to me that I am leaving a loving people; I do not think there is one who does not love me:” and his own deep and ardent affection for them was frequently and strongly expressed.

A dark cloud of domestic sorrow overshadowed his path after about two years residence in Canterbury, from the removal of his beloved wife. His heart had safely trusted in her; she was indeed a help meet for him. Her death occurred under peculiarly affecting circumstances, leaving an infant daughter only four days old—a lovely babe who only survived its precious mother about five months. But deep as was the anguish of the wound thus inflicted, he was enabled to receive it as from the hand of his covenant God and Father in Christ Jesus. A brother minister observed to a friend that he had never witnessed such deep

sorrow so evidently united with real submission to the will of God. To the church this afflictive event was as a cloud of the latter rain. Through the gracious influence of the Holy Spirit, it was the means of a reviving in their midst; and within a few months after, seven young persons, two from his own family circle, were added to their number, most of whom attributed their immediate decision to impressions produced by this affliction.

For many years Mr. Davies had not enjoyed strong health, though generally able to discharge his ministerial duties with less of physical fatigue than is usual; but within the last three years it was much interrupted, and virtually his labours might have been said to have ceased, nearly a year before he was called to enter into rest. His affectionate people cheerfully bore his frequent absence, hoping it might please God to bless the means used for the restoration of their beloved pastor; and he felt it to be a duty he owed them and his family to use all within his power with cheerful confidence, leaving the result with Him who alone could command health and cure. After having spent a few weeks by the sea side, it was arranged that he should pass a few months with his eldest son in Cumberland; and feeling anxious once more to meet his dear people before he left home, he ventured, with the assistance of Mr. Peters of Stepney College, to attend to the service of the Lord's supper the first sabbath in July. There was no prophetic voice to tell the assembled church that "they should see his face no more;" but his altered appearance, his feeble voice, and the deep and tender pathos with which he uttered a few sentences, such as—"brethren, love one another; keep very close to God, and close to one another; be much in prayer; and in conclusion, farewell, and may God bless you all,"—spoke the same language to the hearts

of most present; it was indeed a Bochim, a place of weeping. How glorious and comforting the hope that their next meeting will be at the marriage supper of the Lamb—"there will be no more deaths, neither sorrow nor crying."

Nearly four months were passed in Cumberland. The change was refreshing to him, and his dear children with him were cheered not only in witnessing his patient, cheerful submission to the will of God, but by some bright rays of hope, from the partial improvement that for a short time appeared. He himself began to look forward with more reality to a return to his loved employ. With much pleasure he anticipated baptizing his youngest son, spoke of conducting the ordinance of the Lord's supper the first sabbath in November; and he left in his portfolio an unfinished sermon, which he had probably intended as the first he should preach upon his return home. The text was,—*"A man of sorrows and acquainted with grief,"*—beautifully harmonizing with his first determination in reference to the ministry, to tell poor sinners all he knew about Christ.

But upon his return home the last week in October, it was most evident to all who saw him, that disease had made sure progress. He felt it himself, and expressed his conviction that he was come home to die. Yet never did he appear more happy, and even cheerful; so far as extreme debility would admit of its expression. A few evenings after his return home, the sixty-second Psalm having been read at family worship, he spoke with as much fervour as his weakness would permit, of that verse, *"Trust in the Lord at all times."* "He will never," he said, *"disappoint that trust."* "I have been thinking to-day," he said, *"that there is a great difference, between submission from mere necessity and a cheerful, thorough approval of God's will."*

Little did he or others then think how great a fight of affliction he was about to endure for the trying and strengthening of his faith and confidence in God. Wearisome days and nights were appointed him. For nearly three months he appeared to be lingering upon the very verge of Jordan. Yet painful as it was to those who were watching with him, to witness his protracted and varied sufferings, it was most interesting and edifying to mark his deep humility, his firm faith in Christ, and his earnest desires to glorify God. "Nothing," he said, "depresses me so much as the regret that I have not lived more to God, more to his glory." "I abhor myself," at another time, "I can but loathe myself upon a review of all the earthliness and the defection of human nature mixed with all my duties. Yet this does not shake my confidence in Christ, O no, it only makes him more precious to me; and he is very precious to me." He felt deeply sensible of the solemnity of his position as standing in "the borderland" of eternity. "There is nothing," he said, "like being placed in the circumstances in which I now am, near to death, to give a clearer view of the relative importance of things temporal and spiritual. Even in things lawful to be attended to there is great danger of giving them undue importance. Christians get their minds tinged with the world; but they will see things in a very different light when they come near to death." His sense of his own sin was deep, but the gospel bore his spirit up. "I have not," he said, "an atom of hope except as I look to Christ." With deeper emphasis than could be expressed in words, he would say, "I plunge into the fountain of the blood of Christ, into the very depths of that fountain; I wrap myself round in thy righteousness." At another time, "O Saviour, I clothe myself in thy righteousness, thou wilt know thine own garments." At one

time, alluding to that passage, "Into thine hands I commit my spirit," with deep solemnity lifting up both hands he said, "I perform that act now, 'Into thine hands I commit my spirit,' as my covenant God in Christ, thy grace warrants me to do it, O accept the sacrifice for Christ's sake." He had hoped that the hour of sweet release was near; earnestly he cried, "Why are His chariot wheels so long in coming. Come, Lord Jesus, come quickly." Yet as fervently did he pray to be enabled to wait patiently all the days of his appointed time. With strong cries and tears he poured out his soul for this; frequently repeating with most affecting earnestness, "O Lord, thou knowest that I would with my whole soul say, Thy will be done, O help me to do it, let my will be one with thine,"—and truly it might be said he was heard in that he desired, and was enabled to possess his soul in patience. And even his cheerfulness at times was affecting. Once, when being wheeled in his easy chair from the bed to the fire-side, he said smilingly to his youngest son, "I am going for my ride," and then pointing upwards with a sweet expression of countenance said, "and I hope soon to ride up to glory."

He was not without some conflict of mind, but he experienced also at times something of that joy which is unspeakable and full of glory. One morning when nearly his whole family were around his bed, he appeared almost overpowered with a sense of the glory of Christ. Pointing upwards as though he had imagined he saw a vision of that glory, he said, "Behold Him! behold the Lamb of God! behold him upon the throne of his glory! His glory is inexpressible." Then he spoke of the absurdity of doubting His power to save, alluding to that verse which was repeated by one present,

"There is a fountain filled with blood,
Drawn from Immanuel's veins;

And sinners, plunged beneath that flood,
Lose all their guilty stains."

Still pointing upwards, as though to the Lamb in the midst of the throne, he said, "Think what a flood it must be from such a fountain."

About ten days before he entered into rest, it might have been said that no small tempest lay upon him, as it regarded the poor body. For three days and nights he scarcely slept, and suffered much from distressing agitation of the nervous system; but then it was indeed as though He who hushed the raging sea, stilled the fears of his disciples, and brought them to the haven where they would be, had drawn near and said, "Peace, be still, and there was a great calm." From this all was calm as the closing of a summer's evening. There appeared to be scarcely any consciousness of suffering or of weakness; and although in a measure reason slept, his heart was awake to a sense of the love of God; gratitude and praise were almost his constant theme. "I am," he said, "unspeakably happy; O the finished

work of Christ! the finished work of Christ! praise him, praise him, help me to praise him."

The closing scene was emphatically "peaceful and serene,"—a few hours of gentle sinking. It could not be told whether he was aware that the time of his departure was at hand, only a sweet smile sometimes upon his dying countenance seemed to indicate conscious happiness. The last word he uttered was "Wonderful!" A few gentle sighs, and then he sweetly fell asleep in Jesus.

On Sabbath evening, February 2nd, in King Street Chapel, Canterbury, a deeply impressive funeral discourse was delivered to the bereaved church and congregation by the Rev. J. H. Hinton, for whom Mr. Davies had cherished peculiar affection and esteem; arising out of the circumstance, that Mr. Hinton was pastor of the church at the time when he was called to the ministry, and that from him he received that counsel and encouragement which led him finally to adopt its solemn engagements as the labour of his life.

THE PROPHETS.

NO. III. PROPHETICAL DICTION.

WE begin this paper with a reference to the account given us in the Corinthians of the nature of apostolic inspiration. "Which things also," says the apostle, "we speak not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual." (1 Cor. ii. 13.) Here we see the apostle claiming divine authority not only for the truths which he and his fellow apostles delivered, but for the diction in which they delivered them. The argument from apostles to prophets is one from the *less* to the *greater*. The apostle, when he prefaces some

predictions in his own epistles with the remark, "the Spirit speaketh *expressly*," seems to teach us that a higher degree of inspiration presides over prophetic than over merely didactic Scripture.

That the inspiration of the Scriptures is in some sort verbal will hardly be denied by any who understand the dependence of ideas upon words. Whether we can think correctly ourselves without words or not, we assuredly cannot without their aid rightly convey our thoughts to others. In communicating with other minds, the choice of a single word will often make a great

difference in the impression given. A very notable instance of this we have in one of the minor narratives which are contained in the first book of Kings. (See 1 Kings xx. 32.) The use of the word *brother* rather than of *servant* in a message sent by the king of Israel to the king of Syria served to relieve the latter of much anxiety. A contrary instance of serious mistake, arising from affixing to words a sense not intended, occurs in the last transactions of his disciples with our Lord. Because he had authorised the disciples to expect that one of their number should remain on earth till his own appearance, the opinion got abroad among the others that that disciple would not die; yet it is remarked, "Jesus said not unto him that he should not die, but if I will that he tarry till I come, what is that to thee?" (See John xxi. 23.) Here it is evident that, but for a timely correction of the error, the one of these expressions might have wholly supplanted the other; — might have circulated, at all events, as a perfect equivalent. How important that, where shades of meaning thus delicate are to be distinguished, the expressions themselves should be precise; how great the danger, without this care, that truths should either be *over-stated* or *under-stated*!

We can scarcely attribute less to the verbal inspiration which the apostle professes to have enjoyed than to suppose that it guided him to the *nomenclature* which he adopted. "Explaining spiritual things," he says, "in spiritual expressions."* In unfolding the system

of Christian doctrine to their converts, the apostles used *spiritual* expressions rather than *rhetorical*, *philosophical*, or *metaphysical* expressions. The theological nomenclature which they adopted might sound clumsy or barbarous to classical ears, but it was exactly appropriate to the ideas they had to deal with. No other terms could have been advantageously substituted for the terms "grace," "calling," "redemption," "justification," "sanctification," and others which abound in their writings. The first selection of these terms was doubtless owing to direct divine suggestion. They were not ex-cogitated by efforts of the writers' own reflection, much less were they penned fortuitously or at random, but were one of the results of that "word of wisdom" which fitted the apostles for their work. (See 1 Cor. xii. 7, 8.) What these abstract doctrinal terms were to the apostles, we conceive that his images or illustrations would be to the prophet. We shall attempt to show hereafter that a large proportion of prophetic imagery is of direct divine authorship, and such as would not be likely to have occurred to the writers themselves.

Prophetic inspiration in general we consider as of a higher grade than *apostolic* inspiration, in just the degree that *dictation* exceeds simple guidance. It was not necessary to the teachers of didactic truth, whether orally or by the pen, that the Spirit should always "*speak expressly*" to them before they could speak or write to others. Divine instruction, at the outset, in the system of Christian doctrine (see John xvi. 13,) would be nearly all that such teachers would require. Thus furnished with "the mind of Christ" they would be ready at any time for the work of "doctrine, or of reproof, or of correction, or of instruction in righteousness;" either for the exposi-

* So, we are convinced with numerous critics, the latter clause of ver. 13 should be translated, rather than as it is in the common version, "comparing spiritual things with spiritual." For other instances of a like meaning to the verb here used (*συγκρίνω*), see Gen. xl. 8, 16, 22; xli. 12, 15; Dan. v. 12.

tion and application of doctrinal truth, or for the enforcement of practical.

Far other and higher were the wants of the prophet. To qualify him to make disclosures respecting the future in any instance, the most precise communications would be absolutely necessary. No powers of reasoning, it is evident, could enable a prophet to develop a particular future contingency from previous general knowledge. No mental dynamics, so to speak, could enable him to work out either an event from a principle, or one event from another. Facility of *inductive* inference or correctness of *deductive* would here plainly avail nothing. Nothing less than what the apostle calls the "*word of knowledge*" would here suffice for the duties to be discharged. It was necessary, to use the expression of the prophets themselves, that *the word of the Lord should directly come to them*. It was necessary, still to borrow their own phraseology, that it should come with much of the minuteness which marks instructions to children, "line upon line, line upon line; precept upon precept, precept upon precept." (See Isaiah xxviii. 10, 13.) In subjects so entirely beyond the reach of human sagacity and speculation as future "times and seasons," an inspired messenger would require the exact terms of his message to be given him as well as its general purport.

Entirely in accordance with these reasonings and representations are the positive facts we collect from scripture as to the nature of the prophetic ministry. The communications which passed through the prophets to the people were not on the comprehensive plan of *once for all*, but *little by little* and *from day to day*. In very few instances was it possible for the prophets to *improvise* any communication. On the contrary, it was not unusual for inquiries to be made of them which they were

obliged to pause before they could answer. The prophet Jeremiah had, in one instance, to wait ten days for a revelation. (See Jer. xlii. 7.) The prophet Habakkuk says, "I will stand on my watch, and set me on the tower to watch what he will say unto me, and what I shall answer when I am reproved." (Ch. ii. 1.) The prophet Daniel had to beg time, as a favour, of Nebuchadnezzar, before he would even attempt to expound his dream. His ability to do this the next day was the result of a revelation made to him in the interval, and in answer to special prayer. (See Dan. ii. 16—20.) It would seem that the consolatory message with which Isaiah was specially charged to Hezekiah was obtained by very similar means. The pious monarch first sends to the prophet to request his *intercession* for such a message, and next proceeds to intercede himself. (See Isa. xxxvii. 2, 14.) We have already (No. 1) noticed the admission of Balaam that he could speak neither more nor sooner than he might himself be prompted from above. We learn from the sacred narrative that he had to retire in each instance from the monarch who consulted him, to receive the word which God might put into his mouth. (See Num. xxiii. 4, 15, 16; xxiv. 1.) As it regards the nature of these revelations, there can be no doubt that in the majority of cases there were audible sounds and the "voice of words."* The prophets Isaiah (ch. vi.),

* It would be too much to assert that there were always audible utterances of this kind. The apostle Peter's language, when speaking on this subject, would lead us rather to think, in some instances, at least, of *internal suggestion* or dictation. "Searching what," he says, or "what manner of time the Spirit of Christ which was *in them*, i. e., in the prophets, did signify when it testified," &c. (See Pet. i. 11.) This is language almost identical with that in which our Lord promises his Spirit to his apostles (John xiv. 17): "Even the Spirit of truth," he says, "whom the world cannot receive, because

Ezekiel (ch. i.), Daniel (ch. viii.), and John (Rev. i.), each of them speak distinctly of hearing such a voice. In the account of the first vision made to Samuel, the fact that an articulate voice was heard is placed beyond a question. Sounds so much resembling those of human organs reach his ear that he supposes them to have proceeded from Eli, to whom he arises and goes. Certified at length of their real nature, he returns and listens for the renewal of them, and receives a distinctly vocal message. What more common in the prophetic writings than the solemn announcement, "Thus saith the Lord?" This expression occurs not merely as a prefatory formula to a continuous prophecy: it is often (sometimes without the "thus") attached to mere single predictions, even to individual sentences. In the 54th chapter of Isaiah this expression is found as many as five times; in the 52nd no less than four times within three verses. In the last two verses of the 59th chapter it occurs three times, and altogether in the last twenty-seven chapters more than sixty times. Jeremiah employs it in the second chapter of his prophecies, containing thirty-seven verses, eight times; it occurs an equal number of times in the following chapter, which has only twenty-five verses. A very frequent preface in Ezekiel is the formula we have already noticed: "And the word of the Lord came to me:" this is found nearly fifty times in little more than thirty chapters. Who can believe, in the

presence of these particulars, that the prophets received nothing more than mere general instructions? The juster inferences, we think, would be that every part and parcel of strictly prophetic scripture is of direct divine authority; the transcript, in other words, of divine dictation.

It affords, to our minds, some confirmation of the correctness of these views, that the style of prophecy is so wholly unlike that of any human composition. We have adverted to the imagery of the prophets. In drawing an argument from this, it is not so much the more elevated and sublime images which we are struck with, as what we may call the more audacious and remote ones. There is a boldness, a harshness, may we not say occasionally a rude freedom about prophetic imagery which we meet with in no other writings. Let it suffice to give one specimen of each of the qualities named. How few readers are there who are not startled in the first instance by the mention of Jehovah's *roaring* like a lion, of his *sowing* some people and nations in the earth, and of his putting *a hook into the nose* of others. (See Hosea xi. 10, ii. 23; Isa. xxxvii. 29.) These are by no means the strongest instances which we might produce of metaphors of the kind. Whole chapters, it is known, turn on the employment of some which modern taste would account indelicate. (See Ezek. xvi., xxiii.) Now are we wrong in assuming that only divine purity and majesty could afford to be thus plain and out-spoken; or that instinctive modesty would have kept the prophets, if left to themselves, from all approaches to such licence?

Some force, we think, is lent to this argument by the recurrence, to so large an extent, of the more peculiar of these images in different prophets. Nothing is more commonly a writer's own than the images or illustrations which he

it seeth him not, neither knoweth him, but ye know him; for he dwelleth with you, and *shall be in you.*" We conceive the main points of difference between the two kinds of indwelling here noticed to be that the one was *occasional*, the other *stated*; the one was excitative and fervent (see Ps. xlv. 1, margin), the other calm and tranquil; more of the influx of *new* ideas attended the one; more of the regulation and distinction of *old* ones the other.

adopts; so much so, that we often form an opinion as to the authorship of a work from this sort of idioms. How shall we account then for the recurrence of figures and expressions like the above in different prophets? The idea of Jehovah's *roaring* meets us in Jeremiah (xxv. 30), in Joel (iii. 16), and in Amos (i. 2), that of *sowing* whole nations in Zechariah (x. 9), and the figure of a hook in Ezekiel (xxxviii. 4). The following are further instances of similitudes of the kind.

1. Punishment is likened to a *harvest* in Hosea (vi. 13), in Joel (iii. 13), and in Jeremiah (li. 33.)

2. Nations are said to *flow* to Jerusalem, both by Isaiah and Micah. (See Isa. ii. 2; Micah iv. 1.) In this latter case the resemblance of phraseology extends to as many as three verses.

3. The same two prophets invite or encourage Zion to *thresh* the nations. (See Isa. xli. 15, 16; Micah iv. 13.)

4. Hosea and Jeremiah both compare a reformation to a *breaking up of fallow ground*. (See Hos. x. 12; Jer. iv. 3.)

5. Divine judgment is compared to a *fire which shall devour palaces* by three prophets. (See Hos. viii. 14; Amos i. 4, 7, 10, 14; Jer. xvii. 27; xlix. 27.)

6. The effect of divine judgment is compared by two of the same prophets to "*a vessel in which there is no pleasure*." (See Hos. viii. 8; Jer. xxii. 28; xlvi. 38.)

We are aware that these identities will be disposed of by the remark that they are only a case of a later prophet copying from an earlier; but how will this explanation apply to the coincidences between contemporary prophets? Isaiah and Micah were two prophets who flourished in nearly the same reigns; each professes to have received his prophecies directly by revelation from heaven. (See Mic. i. 1; Isa. ii. 1.) What account can be given then

of identities, such as those of Nos. 2 and 3, already noticed between them? Such a question applies with still greater force to the identities between Hosea and Isaiah. Although these prophets were contemporaries, they exercised their ministry in different kingdoms; yet might we cite from them coincidences not only of substantial matter but of illustration and simile. Take, as an instance, the promise which occurs in the 2nd of Hosea (ver. 15) respecting *the valley of Achor*. The substance of this promise is, that what had hitherto been a place of evil omen should be invested henceforward with cheerful associations: "The valley of Achor shall be a door of hope." Observe now how the same assurance is given in the evangelical prophet: "The valley of Achor," says he (ch. lxv. 10), "shall be a place for the herds to lie down in." Here there is about an equal amount of diversity and resemblance; if the latter were only what mere imitation would produce, we confess ourselves at a loss to understand why it is no greater.

As great peculiarities are observable in prophetic style as in prophetic phraseology. To notice no other than the very frequent *abruptness of the transitions* in prophecy, how unlike is this to any characteristic of human compositions? When we speak of abrupt transitions we have in view such changes as the following:—

1. The tenor of a prophecy is often suddenly altered from threatening to encouragement, or the reverse. Almost every page in the prophetic scriptures will supply instances of this.

2. An almost constant alternation of the speaker introduced, viz., from Jehovah to the prophet, and from the prophet to Jehovah, may be frequently observed. (See, e. g., Jer. viii. 17, 18; ix. 2, 3.)

3. An explanatory image is often

quitted for the thing explained, or one image is quitted for another. Instances of the former kind of transition are Ezek. v. 2, 4; xvi. 13; xix. 7, 9; of the latter, Ezek. xix. 10.

Equally abrupt turns of a logical and grammatical nature, e. g., from the genus to the species, or from the singular to the plural, or the reverse; or from the use of one personal pronoun to another, may be noticed in such passages as Isa. lvii. 17; lxi. 7; lxiii. 14; Jer. xv. 2; Ezek. v. 6; vi. 13; xxxi. 10; but need not be enumerated here. We ask now whether such transitions are not most alien from the simplicity of style admired in human compositions. In all productions of human thought and intelligence we look for a certain unity of drift and impression. A writer who should be ever changing the direction of his ideas, and giving a series of sudden shocks to his reader's expectations, would be thought incoherent and rhapsodical. The natural demand of the reader is, that one sentence should flow out of another, and that the preceding sentiment should lead easily to the succeeding. To what shall we ascribe it then that there are so many deviations from this in the prophetic style? Shall we impute it to affectation in the writers? Or not rather to the necessity they were under of obeying an impulse higher than their own; because, to adopt their own phraseology, *a divine hand was strong upon them.* (See Isa. viii. 11; Ezek. iii. 14.)

It has been thought inconsistent with the theory of verbal dictation that there should be so much diversity of style and idiom observable in the writings under notice.

There are, however, two modes of accounting for this. In the first place, what is there unreasonable in the supposition that the divine though invisible Speaker may have consulted in each

instance the previous peculiarities of the hearer. It will be admitted that the object sought in such communications would be to concentrate attention on the substance of the message, rather than to divert it to its form. The more in accordance the form of language employed with the customary style and phraseology of the hearer the better. What would it be then but gracious condescension should we suppose that the celestial Voice adapted itself purposely to this style and phraseology? We know that in New Testament times such voices reached the ear in the tongues most convenient to the occasion. (See Acts xxvi. 14.) What is there improbable that they may have done so also in the most convenient idioms? What objection is there to the supposition that the same Spirit may have addressed one prophet in a flowing diction, another in a concise one; that he may have assumed at different times a style more or less periodic; that he may have adapted himself, as need were, to the point of Hosea, or the rugged strength of Ezekiel? The opposite hypothesis seems to proceed on the assumption that there are some kinds of verbal flexion, or forms of verbal structure, in themselves to be preferred to others. Surely this is altogether precarious. We feel as little difficulty in conceiving that the divine Spirit would vary his style of language in addressing different minds, as that he should have created mental varieties in the first instance.

Admitting, however, that there was a uniform style of communication observed towards the prophets, we have to remember that they are not to be considered as mere *amanuenses*. There is no evidence, so far as we are aware, that they took down forthwith and committed to writing the messages which were given them. We should rather say that these messages were first

deposited in the memory, and afterwards reproduced by the voice or by the pen. Let this supposition be admitted, and all their peculiar idioms are sufficiently explicable. No two messengers, we know, would convey a verbal message of any length in precisely the same terms. Each might preserve its purport with equal fidelity, but it would be diffuse or curt in form, neat or negligent, according to the previous habits of the messenger. Thus then we have a key to all the verbal diversities of the different prophets. As the same breath would re-issue in different tones from different instruments; as the same stream would re-appear in different forms from different jets; as the same metal would settle into different shapes in different moulds;—it is easily conceivable that the same prophetic matter might be reproduced in a diversity of idioms. If it were not too familiar an image, we should say that the relation of the prophets to the Spirit who inspired them was that rather of a *secretary* than of an *amanuensis*. It is well known that though the instructions given to this class of ministers are verbal in the first instance, liberty is afterwards allowed them to embody these instructions in their own words. Why may we not suppose the same degree of licence accorded to the ancient prophets? It is no greater than we know that the evangelists took in reporting the discourses of our Lord. Very striking differences may be noticed in the two copies which we have of the discourses delivered on the Mount, yet we need not disparage the one in comparison with the other. Almost as great differences are observable in the two reports we have of the fourth commandment in the decalogue. (Compare Exod. xx. with Deut. vi.) Yet both these proceeded from a single

pen. Words, therefore, though only once spoken may afterwards appear in two different garbs. Language is not so poor or so inflexible that it can only appropriate one set of words to one set of ideas. The same truth may, on the contrary, be represented by different combinations of words, each equally suitable for its expression. We see nothing therefore in the different idioms of prophetic style at all adverse to the theory of verbal inspiration; the prophets might say with even stricter truth than the apostle, "that which we have seen and *heard* declare we unto you."

It only remains to be added that we do not apply this theory of dictation equally to all parts of the prophetic scriptures. Much of these is of a didactic and hortatory character, and would therefore only need the inspiration of the *epistles*. Much is but the embodiment of the personal feeling of the writer, and this would need only the inspiration of the *psalms*. A considerable portion is narrative interspersed with the predictions; this would require only the inspiration of the *gospels*. Occasional maxims and aphorisms here and there present themselves; no more would be needed for these than the inspiration of the *Proverbs*. The sole equality which we recognize in different parts of prophecy is that which, according to the apostle, superintended the distribution of the manna. It is the equality of *proportion*. Each share was proportioned to the requirement. In the supply of the manna each share was proportioned to the requirement. "He that gathered much had nothing over, and he that gathered little had no lack." (See 2 Cor. viii. 14, 15.) So among the inspired writers or with the same writer at different times; he that received much aid had no more than he needed; he that received little had as much as he required.

REVIEWS.

Notes and Reflections on the Epistle to the Romans. By ARTHUR PRIDHAM. Bath: Binns and Goodwin. London: Nisbet and Co. 12mo., pp. viii., 390.

THE Epistle to the Romans is a part of scripture to which it would be difficult to devote too much attention. Its great doctrine is the very core of the gospel; and that doctrine is so systematically set forth—in its evidence, nature, and connexions—that he who understands thoroughly this one inspired writing may be justly regarded as no superficial divine. We thought the more highly of the theological qualities of Melancthon, on finding that he not only repeatedly copied this epistle with his own hand, but made it the basis of his systematic theology. Luther found the Galatians, with its denunciation of ritual righteousness, and its clear exhibition of the cross, peculiarly adapted to his own case; but without underrating the value of that inspired epistle or the grandeur of Luther's comments, our preference is for the Romans as the fullest display "both of the knowledge and of the wisdom of God."

Nor has any part of scripture been more elaborately expounded. Men of the most diversified gifts have devoted themselves to this work. Chrysostom and Chalmers—names at either end of our era—are alike in the sublime animation with which they have lectured upon it. Calvin is equally admirable for logical penetration and for doctrinal depth. Beza is rich in critical knowledge. Tholuck is as usual learned and elaborate, but here and there doctrinally unsatisfactory: Olshausen supplying herein an antidote to the occasional errors of his countrymen, and though

less learned is certainly more profound. Of English and American writers, Stuart, Barnes, Hodge, Terrot, Peile and others, have given a view of the criticisms of their predecessors with expositions of their own; and all are welcome. In the last thirty years nearly as many learned and critical commentaries on this epistle have been published in this country and on the continent; and we hail them all. Most are intrinsically good, and all are evidence of the growing attention paid to this important division of sacred truth.

Nor less welcome is the modest, right-hearted treatise which is here introduced to our readers. There are throughout the results of scholarship; and the whole is pervaded with a spirit of devout submission to the teachings of God—a quality of prime importance to the Christian student. A little more attention to the connexion of thought and argument in the epistle itself would have improved the volume, but as that connexion involves many difficult questions, it may have been deemed by the writer unsuited for his purpose. Now and then he has intimated his view of the connexion, as in the closing verses of the fifth chapter, and his remarks lead us to regret these omissions the more.

It has surprised us to see that the author regards Abraham's faith as faith *not* in a covenant which had Christ's office and work for its security and end, but in the specific promise of a *numerous seed*. It was faith (says Mr. Pridham) in *God*, and faith in a promise that spoke of *life*, and *therefore* it justified him. Now to this view there seems to us insuperable objec-

tions. It makes the ground of justification different with respect to different individuals; and justification itself an act of mere prerogative rather than of government in accordance with law. Without entering upon this question, we cannot but think that the doctrine taught in Galatians is different from what we suppose to be here laid down by Mr. Pridham. That Abraham was justified by *believing God*, Mr. Pridham strenuously maintains, and the only question is, *what it was* on which his faith terminated, and on account of which it availed to justification? a question which Peter in the 3rd of the Acts seems to solve. "Ye are the children . . . of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be *blessed*." Therefore "unto you first, God, having

raised up his Son Jesus, sent him to *bless you in turning away every one of you from his iniquities.*"

If it be permitted to connect the recommendation of a human exposition with divine teaching, we should recommend Fuller's comments of those parts of Genesis which contain the history of the Abrahamic covenant, as among the most satisfactory of the writings of that great man. Should Mr. Pridham see reason for modifying his views on this question, he will not be the first who has gathered instruction from this portion of the work of the Kettering pastor.

With this exception we heartily commend the volume; and shall be glad to find that Mr. Pridham is encouraged to complete his purpose of publishing similar comments on the Epistle to the Hebrews.

BRIEF NOTICES.

Notes on the Construction of Sheepfolds. By JOHN RUSKIN, M.A., *Author of the Seven Lamps of Architecture*, &c. London: Smith, Elder, and Co. 1851.

Under this quaint title the author of these notes, which were intended to form part of an appendix to an essay on architecture, gives us his ideas on the construction of the church—not of the material building, the *place* in which the sheep of Christ are to congregate, but of the ecclesiastical organization, by which they are to be united together as in one fold, under the superintending care of the Great Shepherd. The author is a churchman, and knew but little beyond what he had learnt on this subject while a student in the university. To his surprise he now finds that in the New Testament the word "church" bears one and the same grand sense; that of a congregation or assembly of men, with some four modifications of meaning. Sometimes it means the multitude of the elect: at others, all believers in Christ existing on earth at a given moment. The most frequent sense is that of the multitude of believers in a certain city, place, or house. In very few instances the word means any assembly of men. It never means the clergy. Hence the author proceeds to remark on the distinctive characters and authority of the

church, both visible and invisible, the authority of the clergy, and the connexion of the church with the state. On these topics, excepting the last, the author utters many excellent things, the most part of which he might have found said, and, what is more, reduced to practice among the dissenting churches of England. It is indeed amusing to see how he puts forth his views as though they were of startling novelty. To churchmen they may be, who know little or nothing of what passes outside their college walls; but theories like the one before us are pretty familiar to others, whom churchmen contemptuously ignore. On his last topic, Mr. Ruskin thinks the government has not only authority, but is under obligation to establish forms of worship, though liberty should be allowed to those who think them contrary to the law of God. The common mistake is made by our author of identifying the church, the multitude of the saved, with the multitude of the people that form the nation, and so investing the state with a large degree of religious authority and obligation drawn from its supposed parental relation to its subjects. We cannot but rejoice to see these questions agitated by earnest members of the church of England. The glaring contrariety of that church's organization to the appointments of Christ, will become more manifest the more the statements

of scripture are applied to it. If churchmen will not listen to dissenters on this subject, they may be induced to read the sparkling sentences and nervous paragraphs of a writer so famed as Mr. Ruskin.

The Library for the Times. The Church of England in the reigns of Henry VIII., Edward VI., and Mary. London: 4, Crescent, Blackfriars, pp. 182.

This being the first volume of a series, may fairly be regarded as introductory, else we should be disposed to mention as a blemish the fact that only one-seventh part of it corresponds with the title. On the 113th page it is truly said, "Before our eyes have flitted the forms of Druidism, of the Anglo-Saxon superstition, and of the papal system, as it was brought first by Augustine and perpetuated by the Normans, the Plantagenets, the first Tudor king, and the second also, to the present period of his reign. Of the church of England strictly so called, we have only just had a glimpse. That hierarchy was not previously visible, for the simple reason that it had no existence." This initiatory portion of the history is, however, valuable, and the writer has very properly taken opportunities of introducing illustrations of those general principles by the exhibition of which it may be expected that the work should be distinguished. The second part is to be, "The Church of England in the Reign of Queen Elizabeth." The Library for the Times should be immediately introduced into every dissenting family.

Oliver Cromwell; or England in the Past, viewed in relation to England in the Present. By the Rev. JOSEPH DENHAM SMITH, Minister of the Congregational Church, Kingston. Fourth Edition. London: Snow. 16mo., pp. 104.

The reason assigned for the publication of this lecture, which was delivered at the Rotunda, Dublin, last February, is that the author knew of no shilling book favourable to Oliver Cromwell. The views of his character set forth in the works of Carlyle, Macaulay, and Merle d'Aubigné not being accessible to the masses, Mr. Smith has sketched them in a manner well adapted to render them popular. His admiration of Cromwell is perhaps enthusiastic, though he points out clearly his principal error, an attempt to promote the interests of a spiritual kingdom by the use of carnal weapons; we are not however sure that Mr. Smith does not fall into the same mistake in some of his concluding remarks. We are obliged to him for his vindication of one whom we believe to have been a great and good man, and who has been for ages shamefully misrepresented, yet we must answer in the negative the inquiry; "Do we or do we not want a man of similar policy, and of a kindred fortitude for England of the nineteenth century?" A genuine Oliver Cromwell we do not desire, and a mimic Oliver Cromwell would be an intolerable nuisance. We shall be glad, however, to aid the circulation of this lecture, wishing especially that it may come into the hands of young ladies who have received their impressions respecting the Protector from the histories commonly used in boarding schools.

Memoir of the Life and Labours of the late Rev. Josias Wilson, London. By H. HASTINGS, M.D., Oxon. With Introductory Observations, by the Rev. John Bryson, LL.D., Wolverhampton. London: Nisbet and Co. 16mo., pp. 356.

Josias Wilson, son of a farmer in the north of Ireland, was born in February, 1800. After a preparatory course of study at Glasgow, he became pastor of a presbyterian congregation at Tassagh, whence he removed to Drogheda, and thence to Belfast, till at length he accepted a call from River Terrace, Islington. So popular was he at this last place, that during the two years and a half of his ministry there were added 267 communicants, and 942 seatholders. His labours were excessive; his constitution gave way, and he died full of faith and love on the 13th of April, 1847. The memoir is of excellent tendency; it will supply much profitable reading, especially to ministers; we are sorry that our notice of it has been so long delayed.

Roger Miller; or, Heroism in Humble Life: a Narrative. By GEORGE ORME. Dedicated by special permission, to the Right Hon. Lord Ashley, M.P. London: Gilpin. Post 8vo., pp. 160.

Mr. Miller, an active agent of the London City Mission, it will be remembered by some of our readers, was the victim of a railway accident in June, 1847. The narrative before us, detailing the vicissitudes of his early life, and his energetic, varied, and successful labours whilst an agent of the mission, is well fitted both to show the need that exists for such efforts, and to stimulate others to engage heartily and vigorously in them. A funeral sermon preached by Mr. Sherman is appended.

Life Reviewed, and Death Surveyed. A Sermon preached on the occasion of the death of Mr. William Pope, Baptist Minister, Meopham. With a Short Account of his Life and Death. By JOHN COX, author of "Our Great High Priest," &c. London: Nisbet and Co. 24mo., pp. 108.

An instructive little work, of excellent tendency. A few sentences respecting the late Mr. Pope appeared among our Recent Deaths in May last. He was a plain, upright, devout, and amiable man, who laboured to serve Christ in the ministry and was useful, though, as Mr. Cox observes, "he never quite passed the Rubicon as regards the free, unfettered invitation of the gospel to sinners as such. On this point," adds his biographer, "we differed, and here of course I think he was deficient as a preacher of the gospel; but, as is the case with many others, I doubt not his honesty and integrity of purpose and aim. He went as far as his system would let him. But early prejudices are very strong, and it is very difficult to throw off the slough of a wrong and specious system." The sermon delivered to his flock on occasion of his death was exceedingly appropriate, illustrating the enlightening operations of the Holy Spirit on the heart,—a topic too frequently overlooked in the modern pulpit. We perceive that "it is published for the bene-

fit of the bereaved family; and any Christian friends who are disposed to aid in its circulation are respectfully requested to communicate with the author."

Ireland as it was, as it is, and (by the grace of God) as it will be. London: Wertheim and Macintosh. 16mo., pp. 60.

This work, which is dedicated to "the Clergy of the Holy, Catholic, and Apostolic Church of Ireland," is the production of a lady, "who wrote it with an only child always present, its many little inquiries to be answered, toys arranged, books looked at, and the numerous calls a child constantly makes on the time of those present to be attended to." Blemishes arising from this cause do not however detract from its worth so much as her excessive admiration for the English ecclesiastical establishment; her highest wish for Ireland being that the church of Ireland may soon be "what the church of England now is, the pearl of price, and jewel of the earth, and the mightiest master-piece of bible illustration which the world has witnessed since it fell under the yoke of sin." Her heart, however, appears to be right; and we can cordially unite with her in saying, "Ireland is crying aloud for spiritual help. Oh! let us not withhold it; let us not rest, if time be permitted us to work in, till we see the same light and freedom in Ireland as we possess in England."

Six Lectures to Working Men on Christianity. By the Rev. GEORGE W. CONDER, Minister of Belgrave Chapel, Leeds. London: B. L. Green. 12mo., pp. 134.

We observed with interest the announcement of this course of lectures, and the subsequent large attendances at their delivery both at Leeds and Bradford. In a writer of so vigorous and popular a style as Mr. Conder's there would of course be many phrases which we should not use, and many ideas to the truth of which we should demur; but in general we have pleasure in recommending the book, as well-adapted to the more thoughtful of the classes he specially addressed. The most noticeable and important deficiency in the volume appears to us to be in reference to the agency of the Holy Spirit; the fourth and sixth lectures demanded something more than a bare allusion to his existence and work. The spirit of the whole is, however, decidedly evangelical, and we hope that the publication, as well as delivery, will be of good service in the defence and in the inculcation of the truth.

Inauguration of the New College of the Free Church, Edinburgh: November, 1850. With Introductory Lectures on Theology, Philosophy, and Natural Science. Edinburgh: Johnstone and Hunter. 8vo., pp. 232.

Interesting especially as a memorial of an important event in the Free Church of Scotland, this volume is not without intrinsic value. It would neither be fair nor possible to allude to the diversified topics which the wide extent of the lectures brings before us. Whilst

congratulating our friends of the Free Church sincerely on the erection of so beautiful a building, and the establishment of such an able staff, we regret that there is so much even in these opening lectures to indicate and to encourage that professional sentiment among the ministers and students of Scotland, which we believe stands, more than anything, in the way of a living spiritual Christianity in that country. "Professional knowledge," "professional ability," "professional skill," "professional respectability," are phrases and ideas that we would willingly see discarded, at least by all protestant churches. We should also have liked to have seen a little less silent assumption of being the only church in Scotland: ignoring the existence of other bodies comes with even a worse grace from dissenters than from members of an establishment.

Papery: its Character and its Crimes. By WILLIAM ELFE TAYLER. With Illustrations from MSS. and rare books. Second Edition, revised and enlarged. London: Partridge and Oakley. 8vo., pp. 360.

A commendatory notice of the first edition appeared in the Baptist Magazine for July, 1847. We are glad to find that the public have confirmed the verdict which we then gave, and that the author has availed himself of the opportunity afforded him to issue it anew with some improvements.

The Imperial Cyclopædia. The Cyclopædia of the British Empire. Part VII. Douglas—English Channel. London: C. Knight. Imperial 8vo., pp. 150.

The maps given with this part are those of Connaught and Leinster; the views are ecclesiastical edifices in Salisbury and Winchester. The publisher ascribes the delay which has taken place in the appearance of some of the parts to the number of original communications which have been received, and promises at the end of the first volume a table of the population returns, as far as they relate to the places which it includes.

Gutta Percha, its Discovery, History, and Manifold Uses. Illustrated by an Engraving in Oil Colours, and Sixty Engravings on Wood. London: B. L. Green. 16mo., pp. 48.

The application of this remarkable substance to the relief of deaf attendants on public worship renders it desirable that it should be universally known to ministers and deacons. It might be advantageously employed also in some cases to render baptisteries water-tight.

The Royal Exchange and the Palace of Industry; or, the Possible Future of Europe and the World. In Three Parts. London: R.T.S. 12mo., pp. 176.

This, we are informed, is from the pen of the Rev. Thomas Binney.

The Palace of Glass and the Gathering of the People. A Book for the Exhibition. London: R.T.S. 12mo., pp. 162.

This, we are informed, is from the pen of the Rev. John Stoughton, D.D.

RECENT PUBLICATIONS

Approved.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

A Manual of the Baptist Denomination for the Year 1851. By the Committee of the Baptist Union of Great Britain and Ireland. To which is added, an Appendix, containing an Account of the Thirty-ninth Annual Session of that Body, &c., &c. *London: Houlston and Stoneman. 8vo., pp. 96.*

The Distinctive Features of the Baptist Denomination. A Discourse delivered at the Opening of the Session of the Baptist Union, April 25th, 1851. By EDWARD BEAN UNDERHILL. *London: J. Had- don. 8vo., pp. 16.*

The Doctrines and Practices of Popery examined. In a Course of Lectures by ministers in Glasgow. *Glasgow and London: Collins. 12mo., pp. 344.*

Leaves of the Tree of Life: a Manual for the Intervals between the hours of Divine Service on each Sabbath in the Year. By the Rev. ROBERT W. FRASER, M.A., Minister of the Parish of St. John's, Edinburgh. *Edinburgh: Paton and Ritchie. 24mo., pp. 106.*

The Race for Riches, and some of the Pits into which the Runners fall. Six Lectures, applying the Word of God to the Traffic of Men. By WM. ARNOR, Minister of Free St. Peter's, Glasgow. *London and Edinburgh: Johnstone and Hunter. 12mo., pp. 103.*

The Temple of Truth; its Wonders, its Worshippers, and its Witnesses. A Great Exhibition Tract. By JOHN COX, author of "Our Great High Priest," &c. *London. 12mo., pp. 12. Price 1d. or 7s. per 100.*

Complaint and Consolation; or, Heart's Knowledge of Heart's Bitterness. By T. TAYLOR REDMAN, jun., Lyminster, Hants. *Lyminster. R. King. 32mo., pp. 31.*

Great Sights: a Discourse delivered in Kingsland Chapel, on the Sabbath Evening preceding the Opening of the Great Exhibition. By the Rev. THOMAS AVELING, Minister of the Place. *London. 16mo., pp. 32. Price 6d.*

Christ and Christianity: a Lecture delivered to the Working Classes at the Request of the Committee of the Christian Instruction Society. By the Rev. THOMAS AVELING, Kingsland Chapel. *London. 16mo., pp. 60. Price 8d.*

The Jubilee of the Methodist New Connexion. Being a Grateful Memorial of the Origin, Government, and History of the Denomination. Fifth Thousand. *London: W Cooke. 16mo., pp. 231.*

Papal Errors; their Rise and Progress. *London: R.T.S. 24mo., pp. 248.*

The Papal World. Books for the Young on Popery. I. What is Popery? II. The Spirit of Popery a Worldly and Proud Spirit. III. Worship paid to the Mother of Jesus. IV. Purgatory and Prayer for the Dead. V. The Spirit of Popery an Unlovely and Persecuting Spirit. VI. The Mediation of Angels and Departed Spirits. VII. Meritorious Works and Indulgences. VIII. Popery and the Bible. *London. 24mo. Price 4d. each.*

The Dark Days of Queen Mary. By EDWIN PAXTON HOOD, author of the "Age and its Architects," &c., &c. *London: Partridge and Oakley. 16mo., pp. 209.*

Emille the Peacemaker. By Mrs. THOMAS GELDART, author of "Truth is Everything," &c. *London: A. Hall, Virtue, and Co. 12mo., pp. 172.*

Skeleton Themes, intended to Assist in Teaching and Acquiring the Art of Composition. By MARGARET THORNLEY, author of "The True End of Education, and the Means adapted to it." *Edinburgh: T. and T. Clark. 12mo., pp. 292.*

A Series of Lectures to Children. By the Rev. JOHN CRAWSHAW. *London: Sold by J. Mason, Partridge and Co, and B. L. Green. 24mo., pp. 118.*

The Two Visits: a True Story, addressed to Sunday Scholars. By the Wife of a Clergyman. *London: Wertheim and Macintosh. 24mo., pp. 30.*

The Doctrine of Divine Grace as Perverted by Romanism. By the Rev. J. MACDONALD, late Missionary of the Free Church of Scotland. With an Introductory Notice by J. A. F. Hawkins, Honourable East India Company's Service. *London and Edinburgh: Johnstone and Hunter. 12mo., pp. 103.*

The Convert from Popery. By the Rev. JOHN ABBY, Minister of Union Chapel, Horsleydown, London. Second Thousand. *London: John Snow. 32mo., pp. 32.*

The Eclectic Review. June, 1851. Contents: I. Hartley Coleridge's Life and Works. II. The Fugitive Slave Act. III. Papal Power and the State Church in Ireland. IV. Westwood's Burden of the Bell. V. The University Commission. VI. The Bards of the Bible. VII. The Great Exhibition. Review of the Month, &c. *London: Ward and Co. 8vo., pp. 77.*

The Christian Treasury: containing Contributions from Ministers and Members of various Evangelical Denominations. May and June, 1851. *Edinburgh. 8vo. Price 5d.*

Hints to Romanizers. No. II. Miraculous Pictures—their Demands on Reason and Good Sense. Instanced in a Brief Detail of the Rimini Miracle, gathered from Roman sources. By an Oxford B.A. *London: Seeleys. 16mo., pp. 24.*

The Christian Journal, conducted by Ministers and Members of the United Presbyterian Church. May and June, 1851. Profits devoted to Aged and Invalid Ministers of the United Presbyterian Church. *Glasgow: R. Jackson. 8vo.*

The Band of Hope Review and Sunday Scholars' Friend. Half-yearly Part, January to June, 1851. *London. 4to., pp. 24. Price 4d.*

The Jewish Herald and Record of Christian Effort for the Spiritual Good of God's Ancient People. May and June, 1851. *London. 12mo. Price 2d.*

The Herald of Peace. May and June, 1851. *London. 4to. Price 5d.*

INTELLIGENCE.

CHINA.

Within a few years past, says the editor of the Chinese Repository, three Chinese statesmen have written and published their opinions regarding foreigners and foreign affairs, thereby affording clear indices of the march of improvement, and demonstrating that a spirit of inquiry is waking up and gaining strength in this land. We hail it as the dawn of a glorious day! The three men to whom we refer, are the late imperial commissioner, Lin Tseh-sü, the present governor of Fuhkien, Sü Kí-yü, and the late cabinet minister Ki-ying. The works of the two former are somewhat known, and Ki-ying, following their example, has published a work in seven volumes—only a single copy of which, so far as we know, has yet fallen into the hands of foreigners, and this we have not had the pleasure of seeing. The way the work came to the knowledge of foreigners is given in the following extract of a letter from the Rev. M. C. White, of Fuhchau, to a friend in Shanghai.

"The imperial commissioner Ki-ying has published a volume of miscellaneous essays. I yesterday obtained a copy of that and of other works of H. E. in seven volumes. A literary man offered it to me, saying he obtained it in Peking, from whence he has just returned to his home in this city (Fuhchau.) I consider one section of the work, on prayer to *Teen-shin*, as giving high sanction to our use of *shin* for God *καὶ ἐξοχην*. I send you herewith a copy of the Essay, which you may depend on as accurate."

In many respects we regard this paper as one of great value, auguring well for the progress of truth in China. Taken in connexion with the recent degradation of its author for his sympathies towards foreigners, it possesses more than usual interest. We may, indeed, surmise that his downfall was hastened by the publication of this paper, or of these Essays; but as we have no information on the point, we can only add the hope that the distinguished statesman who penned it may be led to look more carefully into the volume of inspiration.

Translation.

Form of prayer to the God of heaven, with a preface composed by Ki-ying, governor general of Kwang-tung and Kwang-si. In the Dictionary of Kang-hi, it is said, "*Jesus*,

western nations designate the Saviour of the world." The books translated by western men narrate the actions he wrought with great perspicuity. His religion regards the worship of God (*Shin*), and repenting of sins, as its essentials; and its teaching is, that in the world there is only this one creating celestial God (*Teen Shin*), who has power to rule all things and creatures, who is everywhere present, and knows all things. Because, when looking down upon the earth, he commiserated mankind, he commanded his ruling Son, Jesus (*Tae-tsze Ya-sü*), to descend, and to be born into this dusty, toilsome world. He gave up his body to save the world; he died and rose again to life; and many were the miracles he wrought. Those who believe in him do not worship images; but in public places or in their private rooms, they purify their hearts and repent of their errors, and turning their faces towards the God of creation (or the creating God) in the empty space (sc. *Khoong-choong*, the firmament, the sky), they kneel and worship, beg forgiveness for their sins, and implore blessings.

Last year, I was commissioned to go to Liang Kwang, and also received the emperor's commands to tranquillize the affairs of the foreigners; and therefore made strict inquiry concerning the religion practised by western men, in order to ascertain whether it was corrupt or pure: and having carefully examined all the time I was there, I came to know that what they teach had really nothing in it which was not good. I felt that I ought therefore to memorialize the emperor, and request that, showing kindness to men from afar, he would not persecute or prohibit it.

Now it happened that my private secretary, Li, told me of his sickness during the previous winter, and how that, when all recourse to the gods (*Kwei-shin*), to the doctors, and the diviners, had utterly failed, he chanced to hear of what western men teach concerning praying for blessings; and at once turning his face towards the sky, he prostrated himself (i. e., made the *kotau*), and prayed, calling on the names of the God of heaven, and of Jesus. The next day he was quite well; and from that time whatever he asked in prayer he at once obtained.

He therefore called upon me to write a form of prayer, commemorating this extraordinary answer of grace, and I have prepared and put it into a record book for future examination:—

God (*Shin*) only is impartial ; he opened the heavens, and spread abroad the universe; all that has form he protects, all intelligences (*Kwun-ling*) owe their activity to him. He mercifully regards mankind. Looking down upon the earth, there is nothing that he does not hear, nothing that he does not behold. How great are the works of God, shedding lustre through all time ! But, alas ! that ye, living men, are ignorant of the Divine Lord, (*Shin-chü*) ; and though fully fed and warmly clothed, are ungrateful for these gifts of God ! Depraved, deceitful, gain-seeking, and passionate, you willingly incur God's (*Shin*) anger ! The appointed day of death will come, and the punishment of Hades is painfully distressing. Oh that you, men of the world, would change your hearts, and reform your lives ! "Do good, and call down felicity," are the excellent words of many ages. From this time forward worship God, and whatever you ask he will give. He will deliver you from eternal punishment, he will save you from your sins and miseries. The scrutinizing eye of God is on your thoughts ; [and if good] all blessings will rest upon you ! Accept our offerings.

The latter part of the above is what is termed a *chuh wan*, or prayer, and like most of such compositions among the Chinese, is written in a set style, and in short sentences of four characters each. The two last words might with propriety be rendered "Amen," but they form the usual ending of prayers ; but their literal meaning is as given above.—*China Mail*, February 27.

EUROPE.

GERMANY.

A letter from Mr. Oncken to the Secretaries of the Baptist Union, dated Hamburg, May 23rd, 1851, having been received too late to appear in the Baptist Manual, they have handed it to us, and it will gratify many of our readers if we present it to them entire. Mr. Oncken says :—"My annual epistle to the Union would have been in your hands long before this, but for the very infirm state of my health, under which I have suffered, ever since my return from a tour in the north of England or rather Scotland in the autumn of 1850.

"Though our fondly cherished hopes, raised by the political changes of 1848 in this country, as to entire and perfect religious liberty are for the present at an end, and though the spirit of persecution has been renewed against us in some quarters, I rejoice still to be the bearer of intelligence which will gladden the hearts of our brethren in Great Britain.

"At Hamburg the work has been carried

on without any external interruption during the past year. Our chapel has been generally crowded on the Lord's day, and we greatly feel the want of a larger place of worship. Our ten missionary stations in the vicinity of this city—in Holstein, Hanover, and Mecklenburg, have been regularly supplied with preachers, and at each of these stations the number of members has been increased. Between forty and fifty brethren have continued to labour on every alternate Lord's day, by visiting the people in the city and environs from house to house, supplying them with religious tracts, conversing with them, and inviting them to attend our place of worship. Thousands have by these means heard and read of the things that make for our peace.

"About twenty-five of our female members have also been actively engaged in the circulation of tracts and in the sale of the scriptures; 17,688 tracts, and 1043 copies of the holy scriptures, have been circulated by them during the past year; for the latter they have received £35, and for missionary objects £12 have been collected by them. Two bible colporteurs, supported by the American and Foreign Bible Society, have also been constantly employed in the sale of the scriptures, so that by these and other means 30,000 copies of the holy scriptures, nearly 700,000 religious tracts, and about 10,000 denominational publications have been put into circulation, and the good seed thus been sown far and wide. Nor have these varied labours been in vain; the Lord has again proved faithful to his word, and by the sovereign power of his Spirit sinners have been raised from a state of spiritual death to walk in newness of life, rejoicing in Christ as their wisdom, righteousness, sanctification, and redemption; 121 believers were immersed and added to the church. Our clear increase has been 85, and in December, 1850, the church counted 531 members, including those at the above-named stations, who remain in connection with the church at Hamburg, until, matured by experience and numbers, they form independent churches.

"Our other missionary stations throughout Germany have shared in the divine blessing, and the number of converts has been greatly multiplied; we have therefore abundant cause for gratitude and encouragement to increase our efforts in the publication of the everlasting gospel.

"The number of our fellow labourers has been lately increased by five brethren, in which we hail another indication of the Lord's favour. But we need still many more devoted brethren, as the appeals for such are constantly on the increase. In some parts the field of labour assigned to the missionaries is so extensive that the various stations they embrace can only be visited once in every three

months. The persecutions to which I have alluded have been renewed in Austria; nor can we wonder at this. On the 20th of April eleven of our brethren and five other persons assembled with them at Vienna were suddenly arrested and cast into prison, but they have since been liberated, owing to the intercessions of a person of high influence. Another case of persecution has occurred in the Grand Duchy of Mecklenburgh, and we have every reason to fear that the evangelical clergy in the Lutheran church have been its chief instigators. Brother Bues, our missionary at Wismar, was in the first instance banished from the country, for preaching and seducing the people from the state-church. Some time later another brother was banished from Ludwigslust, the summer residence of the grand duke, for having instructed a few of the children of our members from the bible on the Lord's day, and finally, the resident members have been heavily fined for continuing to hold religious assemblies. The government has made known its determination to suppress, and, if possible, entirely put an end to, our sectarian movements. It might be well if our British brethren were once more to exert their influence on behalf of our persecuted brethren, by sending an earnest remonstrance to the grand duke, and by giving publicity to these barbarous facts.

"At Aalborg, in JUTLAND, where we have a large and flourishing church, the introduction of Mormonism has been a source of much grief to us, more especially as many have been led astray by the delusions of that mischievous sect. In consequence of this distressing event, brother Köbner has visited the church there, and his labours have, under the divine blessing, we trust, put an end to the farther spread of that heresy among the members, and even been instrumental in reclaiming several from a heresy so pernicious.

"In SWEDEN the work has likewise been progressing, notwithstanding the severe measures of government against brother Nilsson, whose banishment has been confirmed, and whom I expect here daily. But the good seed sown in that spiritually as well as physically barren country has, aided by the dews of Heaven, taken root, and four small churches have been planted, composed of immersed believers, who will, we trust, be preserved amid the tempest that threatens them, to be a blessing to their priest-ridden nation.

"Dissent in Sweden appears to be rapidly gaining ground, to which the noble example of our brethren may have contributed in no small degree. Very recently a Lutheran clergyman from Sweden was with me, who had resigned his charge in the state church, on the ground of her doctrines being untenable, as not in accordance with those of divine revelation. This friend informed me,

that in Stockholm there are about a hundred believers on the point of leaving the Lutheran church, and that in the north of Sweden about 10,000 godly persons occupy the same position. Babel will and must fall at last, though propped up with kings, soldiers, policemen, and priests. May but the word of life be placed in the hands of every individual, and the Spirit of the Lord breathe into it, and the time will have arrived, when there shall be but 'one Lord, one faith, one baptism.'

"That the Lord may hasten that glorious period is the earnest desire and prayer of, dear brethren, yours in the best of bonds."

SPAIN.

A Concordat has been concluded between the pope and the queen of Spain, ratified by her Catholic Majesty on the 1st of April last, and by his Holiness on the 23rd of the same month, which may convince the most incredulous, if evidence has any effect upon them, that Romanism now is not a whit less intolerant than it was five hundred years ago. The articles are very numerous, but the following, which are the first four, may suffice:—

"Art. 1. The Catholic, Apostolic, and Roman religion, which, to the exclusion of all other worship, continues to be the sole religion of the Spanish people, shall always be preserved in the states of her Catholic Majesty, with all the rights and prerogatives which it ought to enjoy according to the laws of God and the dispositions of the sacred canons.

"Art. 2. Consequently instruction in the universities, colleges, seminaries, and public or private schools of what class soever, shall be entirely conformable to the doctrine of the Catholic religion, and the bishops and other diocesan prelates, charged by their office to watch over the purity of doctrine, of faith, and of morals, shall never meet with any obstacle in the exercise of this surveillance, even in the public schools.

"Art. 3. The prelates and the other sacred ministers aforesaid shall never meet with any hindrance in the exercise of their functions; no person shall molest them on any pretext in whatever relates to the fulfilment of the duties of their office; on the contrary, all the authorities of the kingdom shall take care to render, and to cause to be rendered, to them the respect and consideration which are due to them according to the divine precepts, and will see that nothing be done which can bring on them disrespect or contempt.

"Her Majesty and her royal government will lend their powerful patronage and their support to the bishops in cases where they shall ask it, principally where they shall

have occasion to oppose themselves to the malice of men who attempt to pervert the minds of the faithful, and to corrupt their morals, or where they shall have occasion to hinder the publication, introduction, or circulation, of bad or hurtful books.

"Art. 4. In all other things belonging to the right and to the exercise of the ecclesiastical authority, and to the ministry of the sacred orders, the bishops and the clergy depending on them shall enjoy the full liberty which the sacred canons establish."

ANNUAL MEETING.

BIBLE TRANSLATION SOCIETY.

At the eleventh annual meeting held in New Park Street Chapel, Southwark, April 23, 1851, George Lowe, Esq., F.R.S., in the chair, the Secretary read the following

Report.

The patient and difficult work of revising the translations, with the view of rendering them more perfect, together with the printing of large editions for circulation, are the two branches of labour in which our Calcutta brethren have been engaged during the past year. They might have found other occupation had they suffered themselves to be drawn aside and have spent their time in controversy. Wisely, as the committee think, they determined to leave their assailants unnoticed, and to concentrate all their attention upon their proper work.

The committee advert to the circumstances referred to in their last Report, that Mr. Wenger had then felt himself under the necessity of vindicating the Bengali version from charges of doctrinal unfaithfulness brought against it by some of the clergy connected with the Bishop's College. Strictures upon the pamphlet which he published appeared in two or three numbers of the Benares Magazine. In so far as they contain any valuable suggestions, our brethren will, we are persuaded, profit by them; but the criticisms, as a whole, are characterized as being of no great importance, while the writer of them betrays a very imperfect knowledge of the Bengali language, and so little control over himself as to violate even the ordinary forms of civility, thus disentitling his papers to the notice which otherwise it might have been proper to have taken of them.

The committee of the Calcutta Bible Society, meanwhile, has found itself placed in an embarrassing position. They could not continue to circulate our version and take no notice of the objections which were raised against it. It has therefore been proposed, and this course will probably be adopted, to reprint our version as the best hitherto made

for immediate use, and at the same time to adopt measures for the preparation of a version of their own by the missionaries in the Kirshnagar district connected with the Church Missionary Society. "Men," Mr. Wenger remarks, "of genuine piety, and holding evangelical sentiments. Whether," he adds, "these measures will result in a new version, and still more, whether that new version will be generally regarded as better than our own, is very problematical. However, I wish the society," he continues, "all success, for our course will be more free if it has a version of its own, and the cause of truth will gain if that version prove better than ours."

Mr. Wenger is subjecting the version to another diligent revision, sensible that with all its excellences, and as yet without a rival, it is, nevertheless, capable of improvement, and he is laudably desirous to remove all its acknowledged blemishes, and render it as free from reasonable objection as under the divine blessing he may be able.

The committee have much satisfaction in laying before the society the following statements of the number of copies printed, in the press, and issued from the depository, during the past year:—

PRINTED.

In the HINDI language (<i>Kaithi</i> character), New Testament.....	2,000 copies.
In the HINDUSTHANI, Gospel and Acts 2,000	"
In the PERSIAN, Mark	3,000
Luke	3,000
John	3,000
Acts.....	3,000
Luke and Acts	2,000
Gospel & Acts	1,500
	— 15,500 ..
	19,500 ..

IN THE PRESS.

SANSKRIT, Old Testament, } probably 1,500 each.	
New Testament, }	
BENGALI, Old Testament (of which the Calcutta Bible Society has bespoken 2,000.....)	4,500 copies.
BENGALI, New Testaments, uniform with the Old.....	2,000 ..
HINDI (<i>Kaithi</i> character), the Gospel and Acts will be commenced immediately.	
HINDUSTHANI (<i>Arabic</i> character), New Testament	3,000 ..
(<i>Roman</i> character)	1,500 ..
PERSIAN, New Testament.....	2,000 ..

The Hindi scriptures are edited by Mr. Leslie; those in Persian, by Mr. Lewis; those in Hindusthani, by Mr. Thomas and Mr. Lewis conjointly; and the Bengali and Sanscrit, by Mr. Wenger.

ISSUED FROM THE DEPOSITORY.

Bengali.....	22,947
Hindusthani	2,266
Hindi.....	4,528

Persian.....	804
Sanscrit	1,815
English.....	56
Armenian.....	26
	32,442

Towards these extensive and invaluable labours, the committee have had the satisfaction of voting during the year the sum of £1,300. They have also had much pleasure in voting a grant of £25 to Mr. Wenger, for the purchase of critical works needed by him, and not in the translators' library at Calcutta.

The committee have to report the receipt of two legacies; one by the executors of the late Mr. Ryan of Leeds, of £100, less the duty; and another of the same amount by the executors of the late Mrs. Callum of Montrose. They have also received the sum of £53 4s., handsomely paid by the representatives of the late Miss Salter of Exeter, as a legacy intended to have been left to the society by her. And another sum of £100, which came too late to appear in the treasurer's account, though it is thankfully mentioned here, from the Rev. E. Williams of Swansea, in fulfilment of the desire of his late sister Mrs. Powell of Merthyr Tydfil.

The entire receipts of the year have amounted to £1,777 9s. 9d.

In concluding this brief Report, the committee would humbly express their gratitude to God that the society has been permitted to contribute, though it be in so modest a degree, to the infinitely important work of giving his holy word to the nations of the east. From his own promise they know that so many copies of that sacred book cannot have been circulated in vain, and they rejoice in the conviction that the day is manifestly approaching, perhaps is not far distant, when British India at least, if not also other parts of Continental Asia, will change her gods. They would not express themselves with too sanguine an expectation, yet they cannot refrain from observing many significant indications that the idolatrous and mythological systems which, for thousands of ages, have held that vast population in spiritual bondage, are relaxing the tenacity of their grasp under the influence of Christian truth. The strongholds are falling before the force of weapons which are not carnal, and the foundations are giving way. When these crumble the superstructure must fall, and Christians should hold themselves in habitual readiness for that predicted day when "a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats, to go into the clefts of the rocks and into the tops of the ragged rock, for fear

of the Lord and of the glory of his majesty, when he ariseth to shake terribly the earth."

It was then moved by the Rev. F. Johnstone, Edinburgh; seconded by the Rev. C. Room, Portsea:

"That the Report now read be adopted, and printed under the direction of the committee."

Moved by the Rev. Isaac New, Salisbury; seconded by the Rev. J. Angus, M.A., Stepney:

"That this meeting expresses its unabated confidence in the brethren engaged in translating the word of God in India, and especially desires to encourage them in their patient, toilsome, and responsible labours, while occupied in revising and improving the versions."

Moved by the Rev. W. F. Burchell, Rochdale; seconded by the Rev. J. Bigwood, London:

"That the following gentlemen be the officers and committee of the society for the ensuing year:—

Treasurer.

G. T. KEMP, Esq., Spital Square.

Secretary.

Rev. EDWARD STANE, D.D., Camberwell.]

Committee.

Rev. J. ANGUS, M.A.
 Rev. W. B. BOWES.
 Rev. W. BROCK.
 Rev. J. BURNS, D.D.
 Rev. J. H. HINTON, M.A.
 Rev. J. HOBY, D.D.
 Rev. W. H. MURCH, D.D.
 Rev. R. W. OVERBURY.
 Rev. J. RUSSELL.
 Rev. I. M. SOULE.
 Rev. J. ACWORTH, LL.D., Bradford.
 Rev. J. J. DAVIES, Luton.
 Rev. C. M. BIRRELL, Liverpool.
 Rev. J. C. MIDDLEDITCH, Frome.
 Rev. J. P. MURSELL, Leicester.
 Rev. T. F. NEWMAN, Shortwood.
 Rev. J. G. PIKE, Derby.
 Rev. E. S. PRYCE, B.A., Gravesend.
 Rev. W. ROBINSON, Kettering.
 Rev. J. SPRIGG, M.A., Westbury Leigh.
 Rev. F. TUCKER, B.A., Manchester.
 Rev. J. WEBB, Ipswich.
 Rev. J. WINTER, Bristol.
 J. H. ALLEN, Esq.
 C. BURLS, Esq.
 S. JACKSON, Esq.
 J. LOW, Esq.
 G. LOWE, Esq., F.R.S.
 T. PEWTRISS, Esq.
 G. STEVENSON, Esq.
 E. B. UNDERHILL, Esq.
 S. WATSON, Esq.

Travelling Agents.

Rev. GEORGE FRANCIS, 61, Walnut Tree Walk,
 Lambeth.
 Rev. MANOAH KENT, Shrewsbury.

HOME INTELLIGENCE.

NEW CHAPELS.



NITON, ISLE OF WIGHT.

Niton being one of the most interesting villages at the back of the Isle of Wight, abounding in picturesque sea and land views, while accommodation may be obtained by visitors on remarkably moderate terms, it may be acceptable to Christian friends who desire to combine usefulness with a healthy change, at this time of year, to be informed of the following particulars connected with the history of the small baptist congregation.

It is more than twenty years since the gospel was first preached in the village by dissenters. A church was formed in 1835, and in the same year Mr. James Smedmore of Bradford College was ordained as the pastor. The public services were at that time held in an old building, formerly used as a malthouse.

Regretting that a parish of nearly a thousand souls should be without a good and efficient school, and finding that the people were desirous of such a boon, and willing to assist in its establishment, the present pastor laid before the lord of the manor (Edward Dawes, Esq.) the state of the parish, and

urged an application for a piece of land on which to erect a building for the purpose. The old chapel was much dilapidated, and the application was accompanied with an appeal for aid to repair it. A kind and generous reply offered a site for a new chapel in preference, and suggested that the old place should be converted into school rooms.

A few advocates of education on a liberal basis met together, formed a committee, and, after due deliberation, agreed to give £120 for the old chapel, which the church and trustees accepted. To meet the expense of purchase, repair, alteration, and fitting of the school rooms, liberal subscriptions were received—from one family (George Kirkpatrick's, Esq.) to the amount of £300. The schools were opened in October, 1849, with twenty-one children; and at their first annual examination in August, 1850, the number had increased to sixty-nine. The grant of land for a new chapel was kindly extended to land for a burial ground, and to sufficient stone for the building.

Many of our best known ministers have

visited Niton and attested the high gratification which they experienced in witnessing the exertions of the friends of truth there, and their earnest desire for the success of the enterprise.

The foundation stone of this place of worship was laid on the 20th of March, 1849, when an appropriate and impressive address was delivered by the Rev. Thomas Morris of Southampton. And on June 28th in the same year a neat, commodious, and attractive chapel, built in the old English style, and capable of seating two hundred and thirty persons on the ground-floor, with school rooms and vestry, was opened by the Rev. Dr. Cox of Hackney, who delivered to a crowded congregation a very powerful and interesting sermon from Matt. xxi. 28.

SALFORD.

On Thursday, 29th May, interesting services were held in connexion with the laying of the foundation stone of a new baptist chapel in Salford. This important township, the Southwark of Manchester, containing 80,000 inhabitants, has hitherto been destitute of a single convenient place of worship belonging to our own denomination. The church for which the building now in progress is intended, originated about twelve years ago in the amicable dismission of sixteen persons from the church then meeting in George Street, Manchester, under the pastoral care of the Rev. J. Aldis, now of Maze Pond, London, for the purpose of taking charge of a Sunday school which had been formed in a densely populated and neglected district. Since that time they have met in a room which was built by the socialists; their number having meanwhile increased from sixteen to ninety. For three years past very strenuous efforts have been made to enlarge their sphere of usefulness by the erection of a chapel, and with so much success that they have at length ventured upon its commencement. On the afternoon of the day already mentioned, a large assemblage met in the open air. After singing an appropriate hymn, an introductory address, explanatory of the ceremony about to be performed, was given by the pastor, the Rev. H. Dunkley, M.A., after which prayer was offered by the Rev. J. L. Poore, independent minister. Henry Kelsall, Esq., of Rochdale, having accepted the presentation of a silver trowel, then proceeded to lay the stone; after which, in the course of a few animated and impressive observations, he pointed out the superiority of the voluntary principle, especially as it is seen in the beneficial influence which the act of giving exerts upon the character of the giver. The Rev. C. M. Birrell of Liverpool then addressed the meeting, and the Rev. W. F. Burchell of Rochdale closed with prayer.

In the evening of the same day a public tea meeting was held in the present school room. W. R. Callender, Esq., presided. A paper was read by Mr. Dunkley, detailing the various steps which had been taken to raise the necessary funds; and the Rev. J. Birt of Oldham, F. Tucker, B.A., R. Chenery, R. S. Scott, M.A., of the United Presbyterian Church, B. C. Etheredge of Bolton, Mr. W. Littlewood of Rochdale, and Mr. Joseph Adshead of Manchester, took part in the subsequent proceedings.

"The style of architecture adopted is the Tudor, to be executed in red brick, with quoins, mullions, and all masonry in white stone. The surfaces in the brick-work will be relieved by figures wrought in blue brick. The chapel is entered by an ascent of twelve steps, to an arcade or open porch, which communicates with the vestibule to the aisles, and to the staircases to the end gallery. The interior is to be lighted by five four-light windows on each side, and by a centre window of seven lights in the front gable. The whole of the seats in the chapel and galleries will be kept low, and will be open, or without doors. The roof also will be open, which, with the seats and all the carpentry, will be finished in dark oak colour. The baptistery, which is to be open, is at the north end of the chapel, in a recess formed by three sides of an octagon, lighted by three windows on both sides. On each side of the baptistery are rooms for vestries, &c., and the sides of the figure forming the recess will be the singers' and organ gallery, well lighted from above. Accommodation is provided for 800 seats. The schools are below the chapel, and are arranged for the separate entrance and accommodation of both sexes, with hat and cloak rooms, class rooms, &c. They are designed to receive 500 children."

The estimated cost of the whole is £1750, towards which more than £1000 is already promised, and sanguine hopes are entertained of opening substantially free from debt.

ORDINATIONS.

BLISWORTH, NORTHAMPTONSHIRE.

On Wednesday afternoon, May 21, a service was held in the baptist chapel at Blisworth, to recognize the connexion recently formed between the Rev. R. Turner (late of Bythorne, Huntingdonshire) and the church and congregation meeting in that place. After reading and prayer by the Rev. T. Brooks of Roade, several questions were proposed to the minister by the Rev. J. Lea of Kissingbury, which elicited a concise and pathetic, but clear and highly satisfactory statement of his early Christian experience, his call to the ministry, his reasons for leaving his former field of labour, his nonconformist principles, and his views of the funda-

mental doctrines of Christianity. Prayer was then offered for the divine benediction to rest upon pastor and people, and for the divine presence to attend them in all the vicissitudes of their future experience by the Rev. T. Marriott of Milton. A charge, characterized by beautiful simplicity, appropriateness, and solemnity, was then delivered by the Rev. F. Wheeler of Moulton. A discourse followed of great eloquence and power by the Rev. I. New of Birmingham, on the duties and responsibilities of a Christian people arising out of their connexion with a pastor; and the reasons why they should be discharged. The concluding prayer was offered by the Rev. Mr. Slye (independent) of Potter's Perry. After the service more than two hundred and fifty persons partook of the beverage which "cheers but not inebriates," in the chapel and a booth which had been erected and tastefully decorated for the occasion. In the evening, a public meeting in aid of the Baptist Missionary Society was held in the same place, when the necessities of the heathen world were pleaded, and the reasons why they should be met by the Christian church; and our own denomination in particular were urged in animated addresses delivered by G. Cavé, Esq., Revs. J. Lea, W. Jarrom (missionary from China), I. New, and other friends. The collections for the mission during the day amounted to upwards of £8.

ABERDEEN.

Mr. John Price of the Bristol Baptist College, who has been for some months ministering to the baptist church at St. John's Street Chapel, Aberdeen, has accepted its unanimous invitation to the pastoral office.

HENEAGE STREET, BIRMINGHAM.

The Rev. James Taylor of Glasgow having accepted a unanimous invitation from the baptist church, Heneage Street, Birmingham, to become their pastor, commenced his labours there on the first sabbath of June. He had been strongly recommended to the church by their late respected pastor, Mr. Roe.

ACCRINGTON.

Mr. Charles Williams of Hallaton, Leicestershire, has accepted an invitation to become the pastor of the baptist church meeting in Blackburn Road, Accrington, and will enter on his labours on the first sabbath in July.

LINCOLN.

The Rev. W. Goodman, B.A., late pastor of the baptist church at Andover, has accept-

ed a cordial and unanimous invitation from the particular baptist church meeting in Mint Lane, Lincoln, and is expected, D.V., to enter upon his pastoral labours on the first Lord's day in July.

CANTERBURY.

The Rev. C. Kirtland of Sabden has accepted a cordial and unanimous invitation from the baptist church, King Street, Canterbury, to become its pastor, and is expected to commence his labours sometime in July.

RECENT DEATHS.

JAMES CORT, ESQ.

This aged servant of God, so extensively known and venerated by the friends of the Redeemer in the midland counties, was suddenly and by a distressing catastrophe torn away from a large and beloved circle of friends. He was conducting Mr. Stabb, the Secretary of the Monthly Tract Society, on a short journey round Leicester, and on returning home, on the evening of the 17th of May, while entering the town, the horse took fright and ran away, the carriage coming in contact with a lamp post, which it snapped asunder, precipitating Mr. Cort, his friend, and his servant, a considerable distance on the hard road. Mr. Cort was taken up insensible, and in about two hours breathed his last. Mr. Stabb had his thigh broken, in addition to other injuries, but is through a kind Providence recovering, and the servant had injuries, though of a slighter nature.

Thus has terminated the life and labours of one, who though not endowed with those conventional qualifications which enabled him to take a very prominent station in public life, yet in the sphere in which he moved, exemplified qualities which will endear his memory to a wide circle of friends, and to a distant period of time. His industry in early life, and even beyond its middle stage, was untiring, and was rewarded by success in almost everything he undertook. Had riches been his great and ultimate purpose of life, he had abundant opportunities of securing them to a large extent; but his industry, though appearing to some like a too eager grasping after business, had a higher and a wider aim than a mere love of wealth. He had too warm and susceptible a heart, and a benevolence too expansive to hoard and nurse what a kind Providence poured into his lap. Of this disposition there are not wanting innumerable proofs, and shown through a long course of time: not indeed drawn out by ostentatious appeals or a love of display; but by a more quiet and unobtrusive address to his private sympathy and Christian feeling. His loans and other modes of assistance to young and deserving

tradesmen will not soon be forgotten; and the pleasure he felt when these acts were useful in elevating the condition of the pious and prudent was one of his highest sources of gratification. The interest he took in the case of the framework knitters of Leicester and its neighbourhood deserves a more lasting memorial than the columns of a newspaper or the tablet of a treacherous memory. That the case of these operatives was not one of slight importance or of dubious policy is evident, or it could not have called forth an eloquent appeal from the pen of the Rev. Robert Hall in its defence. Mr. Cort was one of the mainsprings of this movement, as is shown in a small pamphlet, the materials for which he furnished and published about ten years ago. So warmly was he interested in this cause, and so large were the sacrifices of time and property he made on its behalf, that it is but justice to his memory in a few lines to state the case, as published in the pamphlet alluded to.

The combination of the framework knitters is not for a moment to be considered as one for raising the scale of wages; it is merely a provision for perpetuating terms of payment already agreed to between masters and men. The simple expedient by which this was sought to be effected, was by those hands who were *in work* contributing towards the support of those *out of work*, rather than tempting employment at reduced prices; a process by which the scale of wages had been reduced again and again, and was brought to the very verge of the starving-point, well nigh pauperizing the entire population employed in this manufacture. This combination among the workmen was an instrument invented by the operatives themselves, supported principally from their own resources; and its object simply to secure that remuneration which their employers acknowledged to be reasonable. It was also encouraged by the benevolent of all creeds and all parties; as well as by the parishes as a relief to the poor's rates. To effect an unanimous combination among 13,000 workmen, and in all the parishes round Leicester, was no small labour, and yet to be at all effective, it required that it should be general. The result of these efforts, as stated in the pamphlet alluded to, was gratifying in the highest degree. It is stated that it would be no exaggeration to say, that from that beginning of the union to the end of 1825, full half a million was received in the shape of wages more than, to all probability, would have been had no such efforts been made. The respect in which Mr. Cort was held by this class of workmen was sincere and constant. When the news of his sudden death was known, a public meeting was called, and an address of condolence to his bereaved widow and family agreed on, which was presented by two of their body. In addition

to this, a large body of them followed their friend and benefactor to his last home, and gave every proof of sincere respect and lasting gratitude.

In nothing was Mr. Cort more distinguished even through the busiest scenes of life, than for a devout love to the word of God. His constant perusal of its pages gave him a knowledge of scripture truth equal to many whose professional duties make it their daily study. With this knowledge of scripture was associated a deep conscientious reference to its decisions as the rule of faith and duty; and it ought not to excite surprise that in obedience to the increased light he obtained from its perusal, he found himself compelled more than once to change his religious connexions. His early life was passed in association with the established church, and in fellowship with the Rev. Thomas Robinson, vicar of St. Mary's, Leicester. His second wife was the daughter of this pious and excellent clergyman. A disruption from such an association was an important era in his life, and implied a firmness of purpose and a depth of conviction not common to ordinary minds. For a short time he was connected with the followers of the late William Huntingdon; but he soon found that a perusal of this minister's writings, as was the general practice in his churches when no preacher was present, was a poor substitute for the word of God. He then connected himself with a small society of Scotch baptists. In this connexion he had great enjoyment, chiefly from their close and devout study of the word of God, which formed the main part of their public worship. Soon after this, at the solicitation of one of the members, Mr. Cort was induced to hear Mr. Hall one week day evening, and such was the impression made by this first discourse, that he persuaded the whole church to follow his example: the result was the breaking up of this little band that they might enjoy the ministry of this talented minister of the gospel. A friendship from this time commenced between Mr. Hall and Mr. Cort, warm and mutual, and which continued through life. Mr. Cort was in the habit of taking Mr. Hall on his preaching and other excursions; and his time, his house, and his purse, were at all times accessible, whenever any case connected with the welfare of the cause of Christ obtained his recommendation. That Mr. Hall entertained a sincere respect for Mr. Cort many convincing proofs were afforded, and which the family now delight in cherishing.

Mr. Cort was thrice married: with his first wife, an amiable Christian, he lived but a short time: his second wife, the daughter of Mr. Robinson and the mother of the surviving children, was also removed by death at the early age of 29. A brief memoir of this estimable Christian,

especially of her dying exercises of mind, was inserted in the *Christian Guardian* for November, 1807. Mr. Cort remained a widower until all his children were grown up and married; he then sought to repair the domestic chasm, and married Mrs. Mary Smith of Birmingham, whom he had known and esteemed for several years. To this connexion he was greatly indebted for the social and domestic enjoyments of the last twenty years of his life. Mrs. Cort is still living, and silence therefore must be observed.

The suddenness of the catastrophe by which the town and vicinity of Leicester was deprived of one of its well-known and most highly-esteemed inhabitants, tended greatly to heighten the impression of an event which in the course of nature must soon have taken place; he having entered on his eightieth year. Whatever relief could be afforded by an extended Christian sympathy was manifested on this occasion, by the mayor and many of the principal inhabitants of the town, who followed the remains to their sleeping place in Charles Street burying ground. Towards the erection of this place of worship Mr. Cort was a large contributor, and he officiated as deacon from the time of its formation. The prosperity of the church always lay near his heart; his love to the members was uniform, and combined with the inculcation of scripture teaching as the basis of Christian harmony.

Mr. Cort suffered greatly through life from extreme nervous depression, which frequently prevented attention to business, or participation in the common comforts of life; but under his most distressing attacks it was observable that attendance at a prayer meeting or other devotional exercises would arouse the energies of his mind, and mitigate if not subdue his physical infirmities. His love to the house of God led him to attend whenever the doors were opened, until a short period before his long-desired sudden removal to the blessed assembly above.

The interment took place on Friday, the 23rd of May. The funeral sermon was preached on the following Lord's day by the friend of the deceased, the Rev. Mr. Wallace, General Baptist minister of Leicester; and very affectionate recognitions of the event were made by almost every Christian minister in the town.

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MRS. E. SMITH.

On Tuesday, May 20th, departed this life, aged 78 years, Mrs. Elizabeth Smith, relict of the late Rev. James Smith, many years pastor of the baptist church, Astwood Bank, Worcestershire.

She was a woman of unquestionable piety. Disclaiming all merits of her own, she relied firmly on Him who died for sin and rose to justify. Kindness and benevolence were ever prominent, and tended to endear her to

a large circle of friends, while the poor especially have lost in her a kind benefactor.

She had been confined to her house about four years, the result of an accident; the last eighteen months of which she never left her room. Her sufferings were extreme, and especially so the last few weeks; yet she never once repined, but raising her hands would say, "Though he slay me, yet will I trust him." Extreme weakness and pain rendered her incapable of much conversation. Pleasing though it be to listen to our friends on the eve of departure talking much of the joys and consolations of religion and the preciousness of Christ, yet, if partially deprived that privilege, to feel assured their religion is deep-rooted, how satisfactory! Such was the case with our departed friend.

Many testified their regard for the deceased by attending the funeral, and crowding the chapel when the event was improved by the Rev. J. Phillips from 2 Cor. v. 6, 8.

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MISS R. BAKER.

Died, May 30, at Isle Abbotts, after a short illness, Miss R. Baker, for near twenty years an active member of the baptist church in this village. Her end was peace.

MISCELLANEA.

BOW, MIDDLESEX.

The baptist chapel at Bow having been opened on Whit Monday, May the 25th, 1801; that event, with the mercies of fifty years following it, was called to remembrance by jubilee services on Wednesday the 21st of May.

At noon the services began by a very appropriate sermon from Ps. civ. 34, by the Rev. W. Brock of Bloomsbury: and in the evening the Rev. J. Aldis of Maze Pond preached from Heb. iv. 14, a sermon well suited to the times in which we live. Several neighbouring ministers took part in the devotional services.

Between dinner and tea suitable addresses were given in the adjoining school room, the Rev. G. W. Fishbourne, pastor of the church, announcing the joyful intelligence that the debt in connexion with premises adjoining the chapel had been extinguished some weeks previous. Thus, in a freedom from debt, a jubilee festival was doubly welcome.

It is well sometimes to look at the origin of human instrumentality as an incentive to similar efforts. In or about the year 1783, a pious lady in London, who possessed the means of doing good, virtually made a home missionary of the minister she was accustomed to hear. Thus she was the cause of the gospel being first preached at Bow. For by her assistance two rooms were hired, so that the minister had scope for services that

issued in the formation of a church of eight members on the 21st of June, 1785. Such was the church that had increased to thirty-one members, assembling in the Old Meeting House, when the Rev. Dr. Newman commenced his valuable labours in 1793,—a number more than tripled when the present place was built, and much further multiplied in the fifty years which have since elapsed.

MONTHLY SUMMARY.

CHURCH REFORM — BISHOP OF EXETER —
BISHOP OF LONDON — PEACE CONGRESS —
MADAGASCAR — COUNT GUICCARDINI.

The past month has not presented us with many striking features of remark. With the exception of the Great Exhibition, which in some shape or other meets us in every newspaper and periodical, and which both in its social and commercial aspect is successful beyond the anticipations of its most sanguine promoters, there has been little to arrest our attention. The principal new feature in the ecclesiastical affairs of this country is the commencement of an organized effort for the promotion of CHURCH REFORM. On the last Wednesday in May a conference of clergymen and laymen was held at Freemasons' Tavern to take steps to form a metropolitan association for this object. Several clergymen were present, deputations attended from the chief provincial towns, and letters were read. The end contemplated is in the language of their resolution stated to be, to "clear the Church of England from every ground or pretext for Romish teaching or practices," to aim at "general union rather than strict uniformity," and to "promote a comprehension of Evangelical Nonconformist Christians." In order to accomplish this, it was resolved that "the clergy and laity ought to go hand in hand to promote the following church reforms:—1. A revision of the Prayer-book; and 2. A removal of the abuses attaching to church property and church patronage." It was stated at the meeting that there were a large number of dissenters, who, if certain alterations were made in the formularies, would come over to the Establishment by hundreds; and particular reference was made to the dissenters "of Mr. Binney's district" as being thus willing to transfer their communion. We are not in a position to say whether or not this is the case; but we think we may say that at present there is but little probability of such a means of discovering the soundness of the English Nonconformists taking effect. We take it the great majority of the clergy are opposed to any alteration of the Prayer-book, a vast number would resist to the death any attempt to meddle with it, and neither the present government nor any likely to come to power would be willing by such a doubtful expedient to in-

duce an Anglican disruption. A second conference has since been advertised to take place to carry forward the proposed object.

The other extreme party in the Church of England, headed by the Bishop of Exeter, whilst far more numerous and powerful, is no less active in the prosecution of its plans. We mentioned last month that a diocesan synod, under the authority of this bishop, had been summoned for June 25; and, no doubt, before this number leaves the printer's, its session will have commenced. On both sides the affair is making considerable noise in the diocese of Exeter; nor are the questions which are involved by any means unimportant. The main object is to assert practically the right and capability of action in the church independently of the crown: in effect, to assert the supremacy of the church even whilst receiving the pay and patronage of the state. This party is unquestionably in earnest, and doubtless for the most part conscientious: whether this independent action is not opposed to the spirit of the union between church and state is subject for question; and still more, or rather to our minds still less, whether such independent action is at all compatible with religious or even civil liberty. The Australian clergy have been the first in the field in reviving diocesan synods independent of the crown, one having been held recently under the bishop of Tasmania.

At a recent visitation of the clergy, the bishop of Exeter declared that it was an experiment which he firmly believed would advance the interests of the church,—an experiment which was laid on his conscience, and whatever might be the issue, he would rather that success than faith should be wanting. He has issued a programme of the subjects to be considered at the synod. The first days proceedings are to consist of three declarations; one of "adherence to the article of the Nicene creed, 'I acknowledge one baptism for the remission of sins;'" and especially to the doctrine of the catholic church, and the articles and formularies of our own church on the spiritual grace given to infants in the holy sacrament of baptism;" another, "of our firm belief that secession from our church, being a sound branch of the catholic church, to any other religious community, is an act of schism; and, in particular, that secession to the church of Rome involves the abandonment of truth for error, and is perilous to salvation;" and a third "against the recent schismatical assignment of a bishopric of Plymouth by the Pope."

On the other, hand the evangelical party in the church have protested against the synod. A protest signed by above a hundred clergymen was adopted at a meeting at Exeter; the grounds of protest being, that the synod is

unnecessary, inexpedient, and of injurious tendency, and that freedom of judgment is not secured; the same document expresses the "deliberate opinion, that the Archbishop of Canterbury has not forfeited his right to catholic communion," as the bishop of Exeter had declared he had. Similar protests have been adopted at some of the Ruri-Decanal Chapters, and another of a somewhat different kind by Mr. Gorham. At many of the chapters for the election of delegates, much opposition has been made; and in one, at least (Bradninch), a resolution declining to elect was carried. A vestry-meeting has been held in the parish of Holy Trinity, Exeter, at which an objection was taken to the synod's being composed "mainly of representatives of the clergy." To this objection the bishop has answered in the speech above referred to, in which he draws a line of distinction between unordained persons and laity. Those are not the laity of the church who presume to raise an agitation against their bishop and their clergy; the laity are the sound and faithful sons of the church not in holy orders; their soundness in the faith being determined by the aforesaid obedience to the clergy. He trusts the time will come when the great body of the people may be hailed as the real laity of the church; but, in his own opinion, before that period arrives he will be in his grave. Now, were the church in reality independent of the state—did she not claim its patronage and include in her rightful jurisdiction all who live in the country,—we should have but little to object; but till she is, we must alike protest against the exclusion of any subjects of the realm from the rights of membership of the state-paid church, and against *that church* casting off the supremacy of the crown, as she acknowledged and official head of the laity. The Bishop of Exeter is, however, in earnest; he is not "playing at synods;" the thin end of the wedge is already inserted; and unless the people of England are watchful, we shall, before we are aware, be the victims of full-blown ecclesiasticism.

In some sort allied to this, as exhibiting the same spirit of sacerdotal Christianity, is the conduct of the BISHOP OF LONDON, in regard to the ministers of foreign reformed churches. The Bishop of London, in concert with the Foreign Aid Society, had written a "kind and fraternal" letter, inviting evangelical ministers from the continent, and offering to provide places where, according to their own forms, they may conduct their worship. In this letter he states, that "such services could not be performed in our churches, nor could any of our clergy properly take part in them." Pasteur Frederick Monod, the leader of a Free Church movement in France, in a bold and manly, and at the same time Christian spirit, has written to decline, on his part

and that of certain other ministers, to accept of the provision thus offered to them. On behalf of "the ministry of the eternal Word, which has been confided to us by the Lord Jesus himself," "it is not permitted us to accept any position of inferiority in relation to the same ministry exercised by a pastor, or even by a bishop, or an archbishop, whether English or any other;" "in a case of this kind, there is no half-brotherhood." Though of course there would be a difference of opinion as to the propriety of such a decided step on the part of M. Monod, circumstances that have since occurred tend further to illustrate it. Dr. Merle d'Aubigné preached on Sunday, June 8th, at Woburn Chapel, a licensed or proprietary church, the rector of Upper Chelsea reading the prayers. The bishop's attention was called to the fact by Mr. Richards, a Puseyite clergyman, who complained that the minds of certain of his congregation had been greatly disturbed by such an irregular proceeding. The bishop immediately writes, prohibiting any such proceeding on the following sabbath, as he had done previously in regard to Portman Chapel; and in consequence, the service was obliged to be held at Hinde Street Wesleyan Chapel. For the "offence," D. C. L. in a letter in the Morning Chronicle, says Dr. d'Aubigné is liable to three months' imprisonment. Such is the way in which the church is compelled to act towards those in whose very churches the ministers of the English church are constantly in the habit of officiating; and such is a specimen of the utmost of the "fraternal spirit" which it is allowable for a bishop to exhibit, compatibly with the charity of the rubric.

Crossing the border, we find something at no great remove from the same spirit of ecclesiasticism in the establishment of Scotland. The GENERAL ASSEMBLY met as usual in Edinburgh in the end of May. The subjects occupying their attention were not for the most part of general interest. A discussion took place on the subject of the Ecclesiastical Titles Bill, and it was resolved "to petition both houses of parliament to resist the recent papal aggression, and generally that parliament will provide for making null and void all usurpations that may seem subversive of, or inconsistent with, the ecclesiastical constitution of this country, from whatever quarter soever they may come." The last clause is intended specially to bear upon the bishops of the Episcopal Church of Scotland, which has no legal right to territorial titles; but it bears also on the Free Church and the United Presbyterian Church, which have assumed territorial titles (presbytery of Edinburgh, for instance, in both churches), and which assumption is said to be illegal. Dr. Pirie spoke at length against any action

being taken on the matter in general; Principal Lee demurred from it, if intended to include dissenting churches; but Dr. Robertson, the mover, said that "it pointed to everything subversive of the ecclesiastical constitution of this kingdom, and no one need put on the cap unless it fitted him." Principal Lee probably thought that it was scarcely desirable for the church of a small minority to proclaim its weakness, by assuming the airs of a powerful and flourishing establishment.

The GENERAL ASSEMBLY OF THE FREE CHURCH also met, but nothing occurred that needs remark. The Synod of the UNITED PRESBYTERIAN CHURCH met in Edinburgh on the 12th of May. There are 507 congregations in the body; the attendance reported was 140,869, or an average of 376; members reported were 121,150; accessions, 10,686; average gain, 29. The total of the amount reported derived from seat rents, collections, and subscriptions, amounts to upwards of £80,000; and the receipts for the Foreign Mission to £17,182, being an increase of £2,742. Among the subjects discussed was the increase of the salaries of ministers, with respect to which a resolution was passed recommending that the minimum of £150 should be aimed at by every church. Pastors Frederick Monod from Paris, and M. Bost from La Force, addressed the synod, as a deputation from the Union of the Evangelical Church of France, to which a deputation had been sent by last year's synod; and which Union, though at present but small, is an embodiment of voluntary religion in France, in opposition to the system which includes in the members of the protestant church all classes, whether evangelical or not. The synod at Edinburgh was harmonious and well attended.

The preparations for the PEACE CONGRESS in London are successfully progressing; and there is every prospect that in every respect this congress will be more important than any of its predecessors. We believe that in spite of the efforts that any war party in the country may be making, and in spite of the interested nature of the objections to its principles that so many whose profession is arms are putting forth, these principles, and the fearless and frequent enunciation of them, have told and will tell still more. An instance of this, worthy of remark, occurs in a speech of Lord Palmerston in the House of Commons, in the debate on Mr. Cobden's motion for the diminution of warlike preparations. In the course of his speech Lord Palmerston said; "I am glad the honourable member for the West Riding has taken advantage of this meeting of the world to declare in his place in parliament those principles of universal peace which do honour to him, and to the country in which they are

proclaimed; and if I object being sent bound and fettered into a negotiation, it is not because I object to the end the honourable member desires and proposes to accomplish, but because I think that end is more likely to be accelerated by the language of the honourable member, and the sentiments he and the House have expressed, than it would be by the particular and specific motion he has this evening brought before us." We are glad of such language as this on the part of the foreign secretary, if only as an acknowledgment of the power of truth, and a declaration likely to have weight in silencing those who have been so forward to laugh at the absurdity of supposing that a few men meeting together and talking should influence the policy of Europe.

On June 18, Mr. Hume brought forward his motion on the BIBLE PRINTING MONOPOLY. It was stated on the part of government that it would be illegal for the crown to cancel the patent, which had yet nine years to run; and that were it cancelled by the house, it would be unjust to do so unless an equivalent compensation, to the amount say of £100,000, were accorded. If such be the fact, nothing could furnish a stronger argument against the renewal of a patent, when the time for re-consideration has arrived. Sir George Grey allowed also that benefit had accrued from its abolition in Scotland, unattended by the dangers which many had imagined would be the result.

Last month a soirée was held by the Anti-Slavery Society, chiefly having reference to the iniquitous FUGITIVE SLAVE LAW. The meeting was good, and was enlivened by the presence of Dr. Pennington, Mr. Garnett, and some other gentlemen of colour. We imagine that the churches of this country will almost to a man feel disgusted with the language employed in reference to this atrocious measure by some of the most eminent ministers in America. Dr. Spring, for instance, has said, that "the slave had better be at home, where he was better employed and better governed; and that not the least benefit of this law was that the fugitive slaves were rapidly disappearing from the midst of us." We learn from the New York Recorder (which, by the way, asks, in reference to the labours of George Thompson in America, "Is there no means to rid ourselves of this nuisance?") that at a meeting of the New York Colonization Society, Dr. Tyng said, "One of the first things his father taught him was to submit to the laws of his country. He also taught him the higher law; but the first lesson of that higher law was obedience to the laws of his country. He had been instrumental in procuring the freedom of many slaves, but he would never do it more, unless the manumission was con-

nected with the removal of the party to Africa, which was his proper home."

In the last number of *Evangelical Christendom* is contained a letter to Dr. Steane, detailing another outbreak of PERSECUTION IN MADAGASCAR. An assembly of Christians to the number of 2000 were surprised, owing to the malice of an inferior whom one of them had punished for disobedience; the ring-leaders were seized; the trial took place; the queen herself administered the oath of recantation; her nephew, refusing to take it, was reduced to the rank of a common soldier; four nobles were burned to death; fourteen were thrown down a precipice; a great number were let down the precipice a certain distance, and those who continued to refuse were dashed to pieces; many who had received the highest honours were degraded, and four were imprisoned for life. Thus is the blood of martyrdom being spilled, and notwithstanding the word of the Lord has free course and is glorified.

At Florence Count Guicciardini, whom we mentioned in our last number as having with six others been found guilty of the crime of reading the bible, has with his companions been since condemned to imprisonment in the unwholesome district of Volterra. Owing to the interposition of Mr. Shiel, the late British consul of Florence, who, though a Roman Catholic, interceded on their behalf, the count and five of his companions have been allowed to substitute for their imprisonment banishment to a foreign land. The count, according to our latest information, is at present in Paris on his way to England.

Our last number, as our readers will remember, contained a review of recent works in relation to the discoveries at NINEVEH. Since then we have been favoured with a view of Mr. Cooper's Panorama of Nineveh at the Gothic Hall, Grosvenor Street. Those of our readers who are interested in the subject, and have the opportunity, we strongly recommend to pay a visit to it; it conveys easily a clear and impressive view of the scene of Dr. Layard's labours, and the nature of his discoveries. Whilst mentioning this, as many of our friends will be drawn to London during the month by the Great Exhibition, we may also direct attention to the very beautiful painting of JERUSALEM AND THE HOLY LAND, at St. George's Gallery, Hyde Park. We believe that arrangements may be made by which Sunday schools may be admitted at reduced rates; and a sight more calculated to interest and inform the biblical student it has been but rarely our privilege to witness. The GREAT MODEL OF THE GLOBE by Mr. Wyld, the geographer to the queen, has also been opened during the last month; and this, for

the singular ingenuity of the design, for the unparalleled magnitude of the scale, and for the perfect accuracy of the execution, deserves the warmest commendation, and will, we hope, be visited by many who will find in its examination, not merely amusement, but most valuable instruction.

P. G.

EDITORIAL POSTSCRIPT.

At the request of the Committee of the Baptist Home Missionary Society, the Rev. S. J. Davis has resigned the pastoral relation to the church meeting in Salters' Hall, Cannon Street, which he had sustained more than fourteen years. The responsibility of the committee to the public for the judicious distribution of the funds entrusted to their care has led them to desire a more perfect knowledge than they at present possess of stations which they have been accustomed to aid; and the arrangements which are made with auxiliaries and local associations often require more personal intercourse than the secretary could possibly reconcile with his duties to the church of which he had the care. His devoting himself wholly to the service of the society will also, it is hoped, be advantageous to its financial interests, as there has not been of late, as there was for some years, a travelling agent to collect contributions in the provinces. On these grounds the committee has proposed the measure to Mr. Davis more than once before, though he has not till now consented.

The Rev. F. Trestrail having found his residence at Mitcham to be at an inconvenient distance from the Mission House, has removed to No. 25, Woolmer Cottages, the Grove, Hammersmith.

The Rev. David Day of Port Maria is on his way to England. A relative in this country informs us that having suffered much from a severe attack of cholera, he embarked at Anatto Bay in the Spartan, on the 10th of May, hoping that by a few months' absence his health may be recruited.

We are happy to have to report the arrival of our brother Mr. Leechman from India, in excellent health, and time enough to attend the opening of his new chapel, which is to take place on Thursday the 10th instant, the services commencing at twelve o'clock, when the Hon. and Rev. B. W. Noel, M.A., has engaged to preach. Mr. Russell also is expected to reach town in a day or two.

The Secretary of the Baptist Irish Society is anxious that none of the readers of the Baptist Magazine should overlook the Irish Chronicle this month, its contents being of an unusual character.

THE MISSIONARY HERALD.



ROCK OFF ST. FERNANDO, TRINIDAD (The Volcanic Hill of St. Fernando in the distance).

ASIA.

INTALLY.

For some time we have been desirous of laying before our readers the following letter from Mr. GEORGE PEARCE relative to the important school operations which are carried on at this station. We desire particularly to call the attention of our readers to the important statements therein made, and to enlist the sympathy of our friends on behalf of our brother's labours in this department of missionary toil. Our brother is much straitened for want of funds, and debt presses heavily on his resources. The details following have often been asked for, and it is with pleasure we now communicate the desired information.

Our educational efforts at Intally embrace two classes, the heathen youth around us, and the children of our native Christians. For the former we have an English school, and for the latter we have had boarding schools for boys and girls; at present both the latter are almost in abeyance, but the need for them exists as great or greater than ever. The youths in the English school, about ninety in number at present, belong chiefly to the middle classes of the population about us, generally of good castes but not wealthy, with some few exceptions. Our object of course is to bring them under Christian influence; to effect this, besides the books for general instruction, we use in the school Watts' Improvement of the Mind, Laws and Polity of the Jews, Barth's Bible Stories, Old and New Testament, Bible and Gospel History, and Watts' First Catechism; and for half an hour at the close of the school, I read and comment on the gospel in the presence of the whole school, an exercise which is evidently attended with a salutary effect. The gospel of Luke occupied me the whole of last year, and we now proceed to the Acts of the Apostles.

Happy effects.

Hence the school affords me a large congregation every day to whom the word of God is made known. It was from the instruction imparted in this school that Denonath Bose was brought to put his trust in the Son of God for salvation, and I cannot but hope that we shall have more fruit yet by the mercy of God. An intelligent youth who entered the school last year, and who at the time was full of prejudice against Christianity, about a month or two after made this remark to a Christian youth sitting beside him during the reading of the scriptures, "After all, this bible is not so bad a book: I find there are some good things in it;" about a month since he earnestly desired me to give him a bible, and gave me no rest till I did so. Only three days since the boys of the second class, being disappointed in a book which had been promised them, on my saying, "Come let us read in the Testament

till I can obtain the other for you," expressed evident pleasure at the proposal, and one of them, a Brahmin, said, "O that will be good, for it is the best of books." Many such little incidents I might mention indicative of the kindly disposition which now exists towards the scriptures, and all the fruit of the instruction given in the school. Besides the Christian instruction imparted in this school, we teach History, Geography, Astronomy, Elements of Natural Philosophy, Geometry, and Arithmetic, all which is demanded by the pupils themselves. Respecting conversions by means of the Intally school, I have only the case of Denonath Bose to mention. But in the several schools of this kind with which I and others of the brethren have had to do there have been several converts who have proved themselves very faithful and excellent men, namely, Ram Kristnoo Kabiraj, Gunanarayne Lal; and from a school of brother Thomas's at Howrah, Ram Kristnoo Sah (since deceased), and some others who have left us and gone into the church of England. I cannot but feel that such establishments are doing great good in this country, and although our Intally school is small in comparison with most others in this city, yet it is contributing its share, and I do hope therefore that it will be maintained.

Christian Boarding Schools.

Our other branch of educational labour at Intally are the boarding schools for the instruction of the children of our native Christian population. This I feel is an object of greater importance than the one previously mentioned. Connected with the Calcutta mission we have a native Christian community including church members and others, amounting to at least 1200 or 1300 individuals, all these are of course looking to us for instruction of every kind. Some of their children may undoubtedly receive the rudiments of instruction at their villages, but nothing more, and many of them will not get even that, in consequence of their isolated circumstances; but it is highly desirable to

give many of the boys a better education than village schools can supply, and this can be done only by means of our boarding schools.

Blessed results.

To show you what good has already resulted from the Intally boarding school which is the continuation of the one originally established at Chitpore, I will mention the names of some who owe all they possess to the education received here. *Shem Chander Nath* a member of the Colingah church, now employed at a government office in Calcutta; his brother, *Lall Chander*, a member also of the same church, and employed as a writer in the School Book Society's office; *Jacob Mandal* pastor of the Khari church; *Jacob Bishway*, preacher in Calcutta; *Koitas Mittre*, ditto; *Moncooh Chander* and *Ram Chandra* preachers, in the service of the American Baptist Mission, Orissa; *Jonah Sant* and *Brindaban Holdar*, preachers under Mr. Lewis at Bishtoopore; *Darika Kha*, teacher of village school at Dhan Kutu; *Jumon Shek*, ditto at Khari; *Dharma Dass Mandel Goolzar Shah* and *Manasseh*, in merchants' or attorneys' offices, Calcutta; and others, too numerous to mention, who have returned to their villages, and are

employed in agriculture, &c. When I look upon these young men, so intelligent and pious, and honourably and usefully employed, I can never regret the expense or the labours bestowed upon them, but feel abundant occasion to thank God on their account. My only regret is, that the schools are at present in so low a condition, for during the past year our number has been only five or six boys and young men. The present occasion of our depressed condition is want of funds—boys we can obtain to any number almost, but I have been unwilling to enlarge the number, not knowing how I should be able to support them; other reasons have also contributed to keep the school low, but these are now in some measure removed, I hope therefore, that the importance of this institution will commend itself to friends at home, and that the aid we need will be liberally rendered to us. Hitherto I have not applied any of the funds sent out for Intally to the Hindu English school, but only to the Christian boarding school. If any one will give to the former, it had better be entered thus: for the *Intally Mission School*; or the latter, the *Intally Christian Boarding School*. I am, however, more anxious for donations to the boarding school than to the other.

AFRICA.

FERNANDO PO.

It is with feelings of pleasure and gratitude to God we announce the safe arrival at their destination of our dear friends Mr. and Mrs. SAKER, and Mr. WHEELER. Mr. and Mrs. SAKER reached Clarence on the 29th of December, and Mr. WHEELER on the 10th of February. In both cases the voyage was prolonged beyond the usual period. The letters given below present on the whole a very cheering account of the condition in which our brethren found the mission. From the packet of letters which has arrived, we give the following details. The first two are from the native teacher, JOSEPH FULLER, and the deacons of the church at Clarence, dated respectively February 17th and 22nd.

Fuller's letter.

Your kind and affectionate letter came safe to hand by the present brother, who has come forth, we trust, with all his heart, to labour for Christ. You have in your letter acknowledged all my letters written in times of our distress and sorrows, and indeed, we may say, they were many; but we can now say, in the language of the Psalmist, "The Lord heard us in the time of trouble, and has now sent us help from the sanctuary." It was on sabbath day when I received a letter from dear Mr. Saker, notifying his safe arrival; and, oh, how I felt it was something like life to the dead. You can just form an idea of our

feelings when placed in such distress, and just at an unexpected time, to hear our sorrows are now removed, for our help has come; and then, again, with joy, a few days after, Mr. Saker and myself arrived here from the continent to welcome an unexpected brother to these shores; these are mercies and favours which our tongue will never be able to acknowledge, and instances of divine blessing shining forth out of darkness. The tidings which will be conveyed to you respecting Cameroons are indeed cheering and encouraging; and, although I look at Isibiti with the greatest sorrow, yet I rest assured, that that gospel which has been so faithfully preached and watered with the precious lives

of his faithful servants, will not be in vain, but shall accomplish that whereunto he has sent it; and while I witness the Dualla tribe embracing the truth, I look upon it with exceeding joy, as indications of God's blessing being poured out on us. In the heart of the Isubu, I may say there is some fear; for while there are some who speak evil of the truth, there are some who are afraid to do so; yet there is nothing that we can look upon with any portion of joy. I now hope that the beloved friend and brother who has now come forth, may have strength equal to his day, and be made eminent to the growth of the church over which he shall feed. I cannot write you much now about any great work that has been done, but my only prayer is, that I may have sufficient strength to do that which is committed to me to do. I have often felt that God has greatly honoured us in making us his servants, while we are so unworthy of such; for there are holier men than we are, and men of greater talents, yet they are not called by him; but such as we are, feeble and imperfect, yet we are called the vessels of the Most High. Oh, that we may feel this more and more; and I am sure it will humble me more, and make me think less of myself.

The deacons' letter.

I received the kind letter which you addressed to me, in behalf of the church, with much pleasure.

I am quite unable, sir, to express to you, the feelings of gratitude which I felt when I saw Mr. Wheeler, who brought the letter to me; and when I know that he was sent here to fill the place of our late pastor, Mr. Sturgeon, it revives my spirits and the spirits of all the members.

For more than four years we have prayed that God may look upon our affliction, and send us one who may go in and out with us for a few months.

Mr. Saker having left us twelve months

ago, and Mr. Newbegin dying so soon after from that time we were much troubled by the ungodly wishing that we may be left without the gospel; and with joy they sent us the Baptist Magazine, I think for July, 1850, where it said it was in vain for us to call for help. That word sink our spirits very much, and we begin to fear; but at the same time we remember the words, "Be still, and know that I am God!" In that voice my spirits are cheered, that I am sure somebody will come, and I believe the gospel of Christ will not leave us. We strengthen each other upon that faith, and likewise in public, (tell it) to all them that love the gospel; they too rejoice to hear it, and was cheered. In that magazine, which I mention, the enemies rejoice that no minister is to come here again; every one of them begin to choose the mission property they are going to buy, and there was great joy among them about the failing of the missionary; they don't expect to see Mr. Saker any more. They were very sorry, but we rejoice to see him very much.

O how glad we are to see Mr. Wheeler, who is sent to labour among us. He landed on our shore on the 10th of February. That very day we having a deacons' meeting with Mr. Saker; he was just praying that God may send forth more labourers into his vineyard. We had been designing what we had better do with the great work that lay before us, at the same time, we don't know that a vessel has anchored in the harbour. The conclusion of our meeting that morning, we see Mr. Wheeler on the shore. Oh, what joy it is to our minds to see that the good people in England still remember poor Africa, and to see another missionary willing to come to our unhealthy climate. O may he be a blessing to the church and congregation.

In behalf of the church, we remain, dear sir, with respect and affection, in the love of Christ,

JOSEPH WILSON,
WILLIAM SMITH.

On the 20th January Mr. SAKER thus writes from Bimbia.

We were mercifully preserved through a long passage of nine weeks. It was in most respects a very pleasant passage. We touched at Cape Palmas, and Akrah, and landed at Clarence on sabbath day, the 29th of December, about two o'clock. Truly it was a day of joy to me and our people.

The condition of the church is generally much better than my fears had predicted. A few bad cases we have had to do with, together with a few who are cold; but the fervent piety of the many really rejoices my heart.

The property generally has been preserved, and the various accounts of the three

places are, so far as I can see at present, more satisfactory than I expected.

On Tuesday last I came over here in our open boat; we were favoured by a good breeze, and made the passage in eight hours. God kindly shielded us from the burning sun by his light clouds. Yet it was very hot. The only ill effect following this the first exposure was a day's headache.

Here at Bimbia I have had two days over the books, and am in a labyrinth. I cannot see my way through it yet.

The buildings are much decayed, and have been too much neglected. Some are in ruins, and must come down; I have no use

for them: some must be repaired. I have already begun to repair and re-thatch the printing office. The falling buildings *may* supply me with sufficient material to repair such as must stand.

One thing deeply grieves me here. My sainted brother Merrick laboured and toiled here, even to giving up his life, to translate and to print the word of life for the Isubu. Judge of my feelings on walking into the printing office to find it decaying for the want of a few mats; and the sheets already, and at such a sacrifice, printed, now left a prey to insects and dust. Then in the binding room, sheets of scripture, cuttings of

paper and dirt, the collection of months, all heaped together or scattered over the room in wild confusion. I sat down and wept! but not long. I soon resolved on the following: to collect as many sound copies of each book as possible, sheet by sheet, and send home to you all that we do not want now, and shall then beg of the committee to bind them for us; we cannot do it here now. We will bind only for our present wants. Already I have selected 200 of John's Gospel, 200 Matthew's Gospel, and 130 Genesis. Fuller, I hope, will do the rest before I return. To-morrow I go to Cameroons, and return here afterwards.

With respect to Cameroons, our brother SAKER writes on the 30th January :—

Here I find every thing in valuable order. The cause flourishes. The two Mr. Johnsons have done well, and God has blessed them. I have just married some of the

people, and to-morrow morning I shall baptize three. Several others are very anxious to follow the Lord.

While on his way to Bimbia, Mr. SAKER was recalled to Clarence by the sudden illness of his wife. After a very exposed and perilous passage he reached the island. Mrs. SAKER was a little better, but very ill. After that she gradually improved, and at the date of the following letter, Jan. 22, was able to walk about the house. Still our brother's fears were many.

I think I have now time enough to write you another half sheet, to supply some additional news.

I have great pleasure in saying, that since my return I have most unexpectedly found a manuscript copy of Mr. Merrick's Isubu Grammar, more perfect than I expected even existed. This is so valuable that I resolved to print a few copies of it, and then send you the manuscript. I have also found at Bimbia many copies of Matthew's Gospel not bound. I remember to have told you it was nearly out of print. This I had from our late brother Newbegin and can only account for it from the fact that I found them not with the other books. I have examined all the work now in type at Bimbia, and find I can print from it with very slight corrections. The first sheet of the Acts I have already prepared; and have only waited for molasses to make our rollers with. This is now come, and in a few days I hope the press will be at work. I have received by Mr. Wheeler the printing paper kindly supplied by Messrs. Smith.

Last week two young men, recent importations to this island, and who have received an education at Sierra Leone, came to me requesting employment, one as a schoolmaster, the other as clerk or otherwise. I examined them carefully, and was much pleased with their proficiency. I resolved to employ them for a while, and consulted with the deacons and Mr. Wheeler about trying one in the school. But the school could only be attempted under Mr. Wheeler's personal inspection. This he was most willing to do, and last Monday the school was begun; and our brother Wheeler seems much pleased with him thus far. The other lad I tried with the types. In a few days he learnt sufficient to begin composing; and I now enclose a proof sheet, taken hurriedly from his work. This will also show, that if I am spared I shall very soon carry out my resolution of printing the Grammar. The character of both seems good. I hope one will supply the place of S. Fuller, whom I deeply regret to have lost.

In a letter dated February 29th, Mr. SAKER enters more at length into the condition of the mission. The work of God seems to have made large progress at Cameroons. That portion of our brother's letter will be read with lively interest and joy. He says,

I hope I may say, we are already in an improved state at Clarence. The Lord will, I hope, revive us, and cause us to rejoice. My return has already stayed the open oppo-

sition to our brethren, in their holy endeavour to keep all in order in the church and congregation. We have had several meetings at my house to investigate the state of some

who have not given much satisfaction. And the result of our inquiry is the dismissal of three of our number, which, added to those separated during my absence, make six. There are two others, who, I fear, will eventually be separated. This being done, we may look forward with hope. There are now five here who seek to join us, of whom we have reason to hope well. Three are already accepted. Next Tuesday we expect to be able to accept the other two. Our congregation has improved much within these six weeks; many who, through fear or shame, forsook the Lord's house are now returned. The sabbath school is again flourishing, and the infant school has throughout been well sustained. The steadiness and earnestness of our deacons, during my absence, is worthy of all praise. I hope next week to be able to leave my wife once more while I visit Bimbia, and complete my business there. As early as I can I shall arrange for a permanent stay, dividing my time between the two stations. Next Tuesday, the church will, I expect chose brother W. as pastor, then my bond will be broken, and I shall soon leave him.

Cameroons.

Respecting Cameroons, I have much to say. I was somewhat prepared to hear and see the improvement in many respects among the people. But some things I could only know but by personal examination. I received a truly Christian welcome from a large number, and was soon surrounded by many inquirers who had long been hoping and praying for my return. Morning and evening the attendance was less than formerly; the same when the sabbath came, yet we then had a house nearly filled. At intervals I held long examinations of those inquirers whom Johnson most approved. I saw not less than twenty of each; and some were away in the country. Fifteen of those I hoped well of in Oct. 1849, and who have endured painful trials since, and through all have exhibited the Christian spirit, gave me now the highest satisfaction, and I resolved to baptize five; the others I left till my next visit.

The baptisms.

On sabbath morning, the 2nd of February, we assembled at six in the morning in our chapel, which was soon filled. I read, and explained to the multitude, some of the scriptures respecting the institution and design of baptism. I then addressed the candidates and exhorted them to steadfastness. After prayer we left the chapel for the river. The candidates and a large company of inquirers followed me down the hill, while nearly 200 spectators took their station on the bank overlooking us. We prayed again and then baptized. And truly on that occa-

sion it was proved that Dualla is changed; as universally they express their joys and sorrows only with heathen noise, yet here was no noise save the sobbing of those whose deep feeling could not be repressed. The tears rolled down many cheeks that day, who have not been accustomed to weeping. Many said, "Baptize me too." We once more expressed our thankfulness to God, and then returned to the chapel yard, singing a sweet song as we ascended the hill. The congregation then assembled in the chapel, and Mr. Johnson commenced another public service. We were all soon in our places, and I then preached to the multitude from Matt. xxv. 13: Tatta so, ebanja o si beano bu bunza na e ponda muna motu a mendi no po. In the afternoon we received the newly baptized into our little church, rejoicing in these and hopeful for yet greater numbers.

One young man we have thus received is a slave, the other is a prince. Three are females, each in years.

Persecutions endured.

A few months since, our congregation was severely tried and persecuted. The evident changes wrought by the gospel stirred up the hatred of not a few, and they determined to prevent a further attendance at the chapel. This was not enough, for many would still go, and at last the chiefs assembled to deliberate what to do; at their third meeting it was resolved to destroy entirely the mission station and kill all the teachers, male and female, together with all who would persist in going to them. The whole plan was laid, and the night fixed on. But the principal chief was uneasy, for a young prince who had for three years attended and loved the gospel could not be detached from Johnson. He called the chiefs and stated his difficulty, and it led to a delay, that means might be formed to separate him from the mission yard. A special messenger was despatched to bring from Bimbia the sister of this prince. She was instructed to go to my house, and by every possible argument try to induce him to leave. He heard her out, and then in turn preached to her the word of God, and pleaded earnestly with her to forsake the world. She saw that her mission would fail, and as a last word, said to him, "If you do not come home to us, then you will die with the white men, for to-night they mean to kill all here." This at once opened his eyes to his danger, and his noble reply was, "Well, if they wish to destroy the gospel they cannot, and they shall not kill the missionaries till they have killed me; we will die together! I now see why you are sent here; go to the chiefs, and say, I will not leave the gospel of God." When the chief heard this, his heart failed him, and he said, "I cannot do any more, that young man must not die." There was policy in this; the youth's father is king of a large country in the interior,

his mother was daughter to the old king of Cameroons, and consequently cousin to the present chiefs, and to have destroyed him would have led to a serious war. This turned the scales, and disappointed of their prey, they said, "let the white men live." All this soon after came to light, and our dear brethren gratefully own God's goodness in protecting his servants in the greatest dangers. That young man* has long been a faithful preacher to his countrymen, and persecution has made him bolder still. But opposition did not cease,

* As the prince must have an English name, I have called him Thomas Horton. He is engaged in teaching every day.

numbers were put in chains and cruelly beaten; twice Johnson rescued a woman from death, and it would tire you to hear a detail of the varied sufferings endured for the gospel's sake. A result was the faithful cleaved together, and others were afraid to join them; still nearly a hundred will attend regularly. This season of trial has now nearly died away. Another prince I must baptize at my next visit, two others are since my visit in daily attendance, and a large number are now seeking the truth.

This, dear brethren, is a long tale, but I cannot tell you half, nor the joy I feel that God is making his own word thus to grow.

We close this packet of correspondence, the interest of which will be a sufficient excuse to our readers for its length, by communicating the following letter from Mr. WHEELER, conveying an account of his voyage, and of his first impressions of the work to which he has courageously given his life. It is dated Clarence, February 18.

The Voyage.

I take the earliest opportunity of writing to inform you, that through the good hand of our God I have arrived safely here. Like Mr. and Mrs. Saker, I had an unusually long passage. Except, however, the first fortnight, it was a very pleasant one. We were fourteen days getting out of soundings; most of that time the winds were very adverse, and the weather unusually rough, even to the crew. I was soon prostrated by sickness, when we had left the Mersey. But after the first week began quickly to pick up, and soon it was remarked that I was evidently better than when I came on board, although I was well enough then, I judged. We sailed out of the river about noon, Saturday, Dec. 7th, and landed here early in the afternoon of Monday the 11th inst. The passage, though long was both pleasant and very beneficial to my health, for I had certainly got stouter, and I had been able to fill up my time with useful preparatory reading, so that it was far from tedious. There was much also to interest me in the crew. After the three first Sundays, when the weather was not too rough, we had a morning service regularly, and prayer and reading in the cabin every evening. Seven out of fourteen of the crew had been under Sunday school instruction, and as I found various opportunities of conversing with the men, I had a great advantage with these seven, in having something to work upon.

There was generally a very attentive spirit, and there was much kindly feeling shown when I left the vessel, and not the least from the captain.

I found the captain a gentlemanly and intelligent man; one who had had a religious training from pious parents, and on whom I

hope it will not be eventually fruitless. I have reason to be thankful that I was favoured to sail with so good a ship's company. And I cannot but entertain the hope, that my sailing with them may, through the blessing of God, be beneficial to them, although conscious that my endeavours to be faithful were very defective. After so rough a commencement to my voyage, and remembering that the vessel was loaded at the bottom with gunpowder—too hastily, and somewhat carelessly shipped, just at the last, I have cause for great thankfulness that no ill happened to us, and that I have arrived safe and well, in this place.

Arrival at Fernando Po.

My arrival took the friends somewhat by surprise, as the vessel had scarcely been noticed coming in. I was rejoiced to find Mr. Saker so much recovered, but regretted to observe Mrs. Saker's illness. They have welcomed me with the most fraternal cordiality. Longfield House has fallen into a very dilapidated condition during Mr. Saker's absence, and will not be fit for my occupation for some weeks, I suppose. There has been much illness in the town, fatal to several, and much remains, hence the help they can get is much reduced. However, a room was soon ready for me here, and to be thus received at once into the bosom of a well-conducted Christian household, is a most pleasing and beneficial introduction to my mission.

Gladness of the people.

The people soon discovered that the stranger that had just landed was a missionary. I was watched without knowing it; and one after another came dropping in to Mr. Saker's to welcome me. How cheering

and refreshing too was it to join in the worship and praises of God at the prayer meeting, and again, at the church meeting on Tuesday evening. There was a full gathering of interesting black faces. Our coming has much refreshed their spirits, and the simple expression of their thankfulness to God in their praises is very encouraging and touching. I preached on Friday and Sunday evenings to very attentive gatherings. It was a most interesting sight to see the capacious chapel quite filled. It is barn-like, but picturesque in its simplicity and *fragility*, but comfortably benched for the most part. It was both novel and affecting to me to see so many natives from the continent, sixty or seventy dark men, simply clothed about their loins. I was yet more pleased to see them at the school, one large class of them, Mr. Joseph Fuller (who is at present here) is teaching in Isubu, they listening with the deepest attention. As Mr. Fuller is about returning to Jubilee, he preached in the morning, and I heard him with much interest and satisfaction.

Condition of the Mission.

It is a most encouraging thing, to find that such a church, so tried, so oft and lately so long deprived of a fixed pastor, should have kept up so large and excellent a Sunday school. The closing of the day school is much to be regretted. Some endeavours have been made by the governor and Mr. Lynslager to get a schoolmaster; but it is both uncertain when they would obtain one and *whom* they would procure. I felt, therefore, as the children were exposed to much evil, that I must not delay in doing something preparatory. Two young men, who have been trained at Sierra Leone, having come here the last few days seeking employment, and Mr. Saker, having found one of them possessed of some ability, it was agreed between us that we should give notice on Sunday that we would meet any children who would come on Monday morning. The room, therefore, under Longfield House, was cleared, and opened at half-past six in the morning; between thirty and forty boys and girls attended. We opened with prayer and singing. I tried their ability in reading, and with the assistance of the young man (George Roberts), classed them. I have so far attended to open the school in the morning, and to hear the bible class read, and in the

afternoon to see that all has been going on well, and closed with prayer. Roberts, having been a monitor, seems well to understand the system, and manages the children well. We have received good testimony to their moral conduct, and there is much to encourage the best hopes. Should evidences of piety appear, we may see it well to recommend him as the master; in the meantime, he is only temporarily engaged to assist.

The infant school.

I was glad to find that Mrs. Johnson, wife of William Johnson, a member, has kept the infant school. I have twice visited the infant school, and was not only delighted with the good order of the children, their happy faces, their bead-like and shining eyes, but also with the correctness with which several, from six to nine, could read in the Testament; it would shame many in England.

The native church.

Mr. Underhill's letter to the deacons and church has been read at the meeting of the members, and preliminary steps taken for my reception and induction as their pastor.

The church will evidently require much attention as well as the town generally. The continuance of the work, and its future extension in the island, and its becoming, as we should desire, a nursery for native teachers, will, under God, much depend upon a faithful and successful pastorate. The only encouragement I can find is out of myself; "my sufficiency can only be of God;" I am supported by knowing that I have and shall have the prayers of yourselves and many Christian friends in England; that in answer to them I shall be made an example to the flock, kept from any real evil, watch for souls as one that must give an account, do the work of an evangelist, and be an instrument, in the hands of God, of establishing, strengthening, and building up this people in their most holy faith. We must not, however, be impatient for numerical increase. There has been necessity for weeding the garden, and I am afraid much remains; still there remains much to encourage and cheer me in looking forward to the future; and I hope I shall be helped and spared long enough to give all cause for thankfulness that I have been sent out to this spot.

WEST INDIES.

HAITI.

The following letter of our esteemed brother WEBLEY, dated Jacmel, April 7, 1851, will be found full of interest. In a previous Herald some striking incidents

illustrative of divine grace were given. Some of the parties only then incidentally referred to are now confessed disciples of Christ. Their union to the church is cause for devout thankfulness, while at the same time our brother and his companions in the service of Christ are abundantly cheered under the privations and trials to which they have been exposed. The want of a suitable building for worship presses more and more heavily on our brother; we earnestly commend his appeal to our readers.

I have now for some weeks past been anticipating the pleasure of giving you a detailed account of the addition to the church of some very interesting persons I have recently baptized. Without any further introduction then I may say that this is my object in writing to you to-day.

Baptism of Félicia Bevræold.

On the 5th of Dec. 1850, I baptized Félicia Bevræold in the sea near "Liverpool Cottage." This young, person although more than twenty years of age, is a scholar and boarder in the mission school; and here, soon after her admission to our family circle, she found true religion. Being naturally of a quiet, unassuming, gentle disposition, we entertained from the first great hopes of her conversion. Our expectations therefore in this respect were not disappointed. For some time, indeed almost from the outset, she seemed to be the subject of divine grace. Little incidents however that occurred from time to time gave evidence of want of decision, and I may say, in some cases, want of Christian principle. Towards the end of the year her whole deportment, her anxiety to become a member of the church, and her depression of spirits on account of hindrances to her baptism, warranted her being brought before the church as a candidate for church membership. The result was that she was received and baptized as above. At first we thought that her family would have renounced all further connection with her. Indeed some of her family did so, whilst for a time the funds for her education were withheld. Her change of heart however, her consistent deportment, and her Christian disposition, soon won back for her the esteem and affection of her friends, in spite of their bigotry and rigid catholic sentiments. She is now therefore a consistent member of the church.

Corinne's baptism.

The baptism of Félicia led to that of Corinne who had been patiently waiting for more than three years to submit to this sacred rite, because her mother opposed her wishes. The evening of Félicia's admission to the church Corinne's mother was present, and was so struck with the solemnity of the occasion that immediately after the service she gave her consent for Corinne to be baptized privately. We took her at her word and as soon as possible made arrangements

for the baptism. Corinne did not wish to be baptized privately. Still as her mother requested it she submitted. Indeed her extreme deference to her mother's wishes seems to have conduced considerably to her consent. As I have often had occasion to mention Corinne's name in my letters I need not here give you a long account of her conversion. Suffice it to say, that almost from infancy she has been what may be termed a religious child. Mrs. D. one of our members, has often told me that even before the arrival of Mr. Francies she would frequently go to her house and ask her to read the bible to her and to teach her to pray. When therefore the emperor placed her in the mission school as a boarder, her naturally pious feelings and wishes met with a congenial element and soon so developed themselves as to give evidence of genuine and eminent piety. The day of her baptism was in every respect a delightful and refreshing season.

The event was so unexpected, had been so long and apparently in vain anticipated, and, as all remarked, Corinne looked so happy and so heavenly, that we could none of us contain our overflowing spirits. We almost wept for joy. Before day-break on the morning of the 26th of Dec. Corinne, Félicia, and some others went on before us to "Liverpool Cottage," and when Mrs. W. and myself arrived at about seven o'clock, we found nearly all the members assembled under the shed in front of the cottage. Here we held a short prayer-meeting before descending the hill which leads to the bay. Corinne, dressed in a white muslin dress, then headed the procession which proceeded down the hill to the water side. Here we sang a part of the hymn composed by Adolphe Monod,

Que ne puis-je, ô mon Dieu! Dieu de ma délivrance,
Remplir de la louange, et la terre et les cieux
Les prendre pour témoins de ma reconnaissance,
Et dire au monde entier combien je suis heureux.

After this, one of the members offered a short prayer, and, after reading the account of the eunuch's baptism by Philip, we went down into the water and I baptized her.

Another baptism.

The pleasure experienced at this baptism was considerably enhanced by the public baptism in the Grande Rivière of Mr. Dorvelas Dorval in the afternoon of the same day. This young man was from Gonaïves in the north of the island, and was brought to

a knowledge of the truth through the instrumentality of Miss Howard, a valued female American missionary. The original, together with a translation by Mrs. Webley, of his experience at the church meeting, and his address at our missionary meeting at Port au Prince, I have copied and enclose.* From these you will learn how he became a convert to the faith of Jesus and what were his motives for coming to Jacmel to receive believers' baptism. Here therefore I shall only take up those points which he has omitted in his experience. Previous to his conversion he was an avowed infidel, and seems to have introduced himself into the mission family at Port de Paix more to gratify his social habits than to gain instruction about religion, which at this time he appears to have held in the most profound contempt. He is, I think I may safely say, the most clever, intelligent, well-informed young man I have met with in Hayti, and now those talents, of which you will form some idea by his address as well as from the fact that several of his essays on slavery have been published in France, and that, in addition to this, they have gained for him a valuable present from the American Anti-Slavery Society, have now been sanctified by divine grace, and are henceforth to be consecrated to the service of Christ. I have engaged him as a school-master for our long projected boys' school, and trust that ere long he will remove from Gonaïves and take up his residence amongst us. I am now awaiting a reply from the Society of Friends to whom I have written on the subject. His chief anxiety, however, is to become a missionary of the cross. Should we succeed in raising funds for his support as a school-master, he will here commence a course of studies with a view to the ministry. Under these circumstances could not the Society assist us with a part of his support? I have engaged him for 300 dollars Spanish per ann. and expect that for the first two or three years the Society of Friends will grant us the half. If the society could help him with a view to his becoming an assistant missionary, it would relieve me of considerable anxiety, as I have proposed to become responsible for his salary. His baptism created considerable excitement in the town, and his address at the ordinance was listened to with great attention. The following sabbath I had the pleasure of receiving him and Corinne to the fellowship of the church.

The missionary's joy increased.

At the occasion of Corinne's baptism Mr. R., one of our members, prayed that he may soon have the happiness of seeing his children follow Corinne's example, and on the 5th of March he had the unspeakable pleasure of knowing that his prayers had been answered.

That day called us again to the water side to baptize his eldest son, a lad in our school of about fourteen years of age, and a female servant of about the same age. The lad dates his impressions to the anxious pleadings of a pious mother who was baptized about three years ago, and who ever since has been labouring for the conversion of her children and her relatives. Nor have her labours been in vain. For on the 28th of Feb. 1849, I baptized her eldest daughter, and on the 27th of Feb. 1850, I baptized her sister, whilst on the day stated above I baptized Déogène her eldest son, and Nelsie her servant girl. She has three other children of whom we hope two are the subjects of divine grace. Some of the members, however, think them too young yet to join the church as one is only about five and the other about seven years of age. Still none entertain a doubt of their piety. Doubtless many causes have contributed to bring about the conversion of these young and interesting children. They have had that most invaluable of all blessings—pious parents, whose instructions have been fostered and seconded by those of very faithful and zealous school teachers. Perhaps too the preaching of the truth has in some humble measure contributed to their decision for God, whilst in all cases it must be remembered that that decision is in answer to importunate pleading with God. Oh! the value of frequent and believing prayer.

The mother-in-law of Eliacine.

You will doubtless remember that I wrote you a short time since of the conversion of Eliacine's mother-in-law, and now I have the pleasure of adding that on the third of the present month I baptized her in the river near the habitation on which she resides. Just before sun-rise I set out on horse-back, accompanied by four females and one male member of the church, for the habitation called Mont Plaisir. We arrived at about nine o'clock and found the family all waiting for us. After a prayer meeting at the house we descended the hill to the river near the road side, and which runs between two chains of mountains. Here we began by singing,

Un nouveau combattant vient d'entrer dans la lice;
Un nouvel ouvrier se joint à nos travaux,
Un esclave nouveau commence son service,
Un nouveau marinier vient essayer les flots.

Never perhaps before did those mountains re-echo with the praises of Emmanuel and never before did the greater part of those who were present, to the number of perhaps fifty, witness a Christian baptism. The ceremony produced a good effect. Eliacine's brother was moved to tears. He had hoped to have been baptized too, but he is not yet married and therefore could not. He says now that he is very unhappy, and I assured him he would find no rest until he had married one wife and renounced the other. The

* This we hope to give in a subsequent Herald.

Lord, however, is doing the work for him, first of all in depriving of rest, and then in changing the heart of the woman he happens to like best of two, and which I trust he will soon marry.

Further encouragement.

I am sorry the cousin of whom I spoke in my letter referred to above was not present. She was that day, I believe, in town. We have great hope too of another young person on the plantation, whilst Eliacine's father, who has so long resisted every overture of mercy, seems now to be seeking the salvation of his soul. The baptism, which so far from opposing he facilitated, has produced a great impression on his mind. Last sabbath he was in town and was present at both services. I find too that he has been talking to several persons about the ceremony. A singular conversation took place between him and the husband of one of our members, a conversation which is the more remarkable, because the latter was an infidel a short time since, if indeed he is not so now, and was therefore opposed to our mission labours. "Why," said the latter to Eliacine's father, "I understand that you have had a baptism on your plantation, why did you not invite me?" "Oh," said he, "I forgot it, or would have done so, but stay, I am only waiting to understand more fully the gospel, and to feel more repentance for sin, and I hope to be baptized too, and then I will invite you!" "Oh," said Mr. D. "my wife only told me about your preparations for your company, she told me nothing about your weeping for your sins." Of course this was said in jest, but it is pleasing to be able to add that, he assumed a very serious air when he remarked: "I am very glad to hear it, my friend, you are in the right road, and I hope you may continue in it." What an unspeakable blessing it would be could we see these two men converted! how many prayers would

then be answered! how many hearts would then be comparatively free from sadness.

Many inquirers.

Lastly, I am happy, oh! how happy, to inform you that we have now from fourteen to sixteen persons inquiring the way to heaven, that we entertain no doubt of the piety of several of them, and that we hope that my prayer on new year's eve, that God would double the number of members this year, will perhaps be answered. Our school too is going on well, and has now increased to 103 scholars. A report of the school, printed here, I enclose,

The chapel.

Surely our beloved friends at home will be encouraged to aid us in raising funds for our chapel, when they learn that the Lord is crowning our efforts with success abundant and so undeserved. We watch with grateful hearts their movements to extend the cause of Christ in other parts, especially in India, and we bid them God speed; but we trust they will not forget benighted Hayti. I sometimes think that the churches of Christ at home have never yet fully calculated the amount of their responsibility for having so long neglected so promising a field of labour as this. From the depth of our hearts do we thank them for their past sympathy and liberality, and most earnestly do we still ask them to raise us funds for a chapel, the need of which we feel every day. As yet we have only raised about half the estimated amount, and are anxiously looking to that "Queen of the World," as Mr. Dorval calls our beloved England, for the rest. "The Lord loveth a cheerful giver," and we trust there will be many who will cheerfully give, who have not yet given, and upon whom Jesus waits to shower the blessings of "that love which passeth knowledge."

TRINIDAD.

SANANNA GRANDE.

The following letter from Mr. COWEN will be perused with much interest, and at the same time excite in the minds of our readers emotions of pity and joy,—pity at the darkness by which our brother is surrounded; joy, that the gospel has even there shed its bright rays over the path and closing scenes of the poor old African. May our unwearied brother be permitted to see many others rejoicing in the light. Notwithstanding the sickness prevailing around the station, the health of the mission family had been graciously preserved. Under date of April 8, 1851, Mr. COWEN writes:—

The quiet of a whole neighbourhood for a mile round is sure to be disturbed where a death takes place. The people flock from quarters to wake the corpse that most likely died from the most cruel and barbarous indifference and neglect when suffering from sickness. They seize upon such occasions with savage joy, in order to have a night of

drinking and debauchery. On such occasions it is no uncommon thing to see the parents drunk while the child lies dead, and the same with the other relations of life.

(To be continued.)

JAMAICA.

Since our last reference to this island many letters have been received from our brethren, giving in considerable detail the particulars of the distribution of the grants from the Cholera Fund. A large number of orphan children have been preserved from starvation, while to many poor widows and aged people, whose relatives have been carried off by the fearful scourge, the assistance rendered has been of the highest utility. Some grants have also been made to our brethren themselves, whose sources of subsistence had largely failed, and in some instances entirely dried up, from the same cause. This was deemed a legitimate application of the funds entrusted to our care, and one that would approve itself to the churches of Christ from whom the gifts have come. The considerable balance still remaining will for the most part be devoted to the support of such of our brethren whose resources the cholera has most painfully affected. Instead of extracts from their letters, expressive of their grateful feelings for the kind interposition of British Christians, we give the following joint resolutions of our brethren:—

1.

At a meeting of baptist missionaries, held at Kettering, Jamaica, Feb. 27, 1851,

It was resolved,—“That the heartfelt thanks of this meeting be returned to the Committee of the Baptist Missionary Society, and to British Christians, for their prompt and generous sympathy and aid afforded to them and to their people under the pastoral care, who have suffered so severely from, the ravages of cholera. They beg to assure them that this manifestation of their continued regard has greatly cheered them in their sorrow and affliction; and that they are not without strong reason for hoping that this awful visitation will be sanctified to the good of the churches and the population generally, while they earnestly pray that the God of all grace will return their liberality by bestowing upon them his richest spiritual blessings.”

BENJAMIN MILLARD, *Secretary*.

2.

At a meeting of the ministers and delegates from the churches in connexion with the Baptist Western Union, held at Mount Carey, on the 9th day of April, 1851,

It was resolved,—“That we hereby record on behalf of the churches in this union, the expression of our heartfelt gra-

titude to the Baptist Missionary Society, and those kind friends in England who so generously and promptly sympathized with, and aided us in, the late afflictive dispensation of Divine Providence, which has swept away so many of the members of our churches, and of the inhabitants of this colony generally. Whilst we mourn over the loss we have been called upon to sustain in the death of nearly 2,000 of the members, and 4,000 of the hearers at our various stations, we feel cheered amidst our affliction by the proof of continued interest and kindly feeling displayed by British Christians, in the readiness with which they have contributed to the fund for the relief of those who have been distressed by the ravages of the awful pestilence. We trust that such noble generosity will not only tend in some measure to relieve the affliction of sufferers, but will be esteemed by those who have been mercifully spared, an additional cause for thanksgiving to that God who has put it into the hearts of His people to remember the afflicted in this distant land, and to administer to their necessities. We earnestly pray that the solemn visitation may be extensively sanctified to the awakening of careless sinners and to the revival of the churches; and that the liberality of English Christians may be returned by an abundant supply of the richest spiritual blessings.”

(Signed) JOHN CLARK, *Chairman*.

It is with regret we learn that under the present encouraging condition of the churches so many of the brethren are constrained to seek relaxation and change of scene to recover health seriously affected by a long residence in a tropical clime, and rendered imperative by the severe and protracted anxieties and labours which fell upon them during the time of trial. Our brethren CORNFORD and

CLAYDON have already returned home. Mr. CLARK of Brown's Town, and Mr. DAY, are also on their way. The anxious thought and the prayers of our friends will doubtless be excited, that the Great Head of the church may speedily appear and bless this portion of his fold.

HOME PROCEEDINGS.

Since we had last an opportunity of adverting to Home Proceedings, Mr. TRESTRAIL and Mr. MAKEPEACE have visited churches in Devon, Somerset, and Dorset, and Mr. UNDERHILL and Mr. SMALL of Benares, have represented the Society through the Norfolk Auxiliary. Mr. TRESTRAIL and Mr. CAREY have also attended meetings in Cambridgeshire. With but few exceptions, these meetings have been well attended, and the contributions have certainly not fallen below the usual amounts.

We have great pleasure in announcing the safe return of Mr. LEECHMAN in good health and spirits, and by last advices Mr. RUSSELL was at Trieste, and may be therefore expected about the 2nd instant. The state of the Mission in India and Ceylon, these brethren assure us, is most encouraging.

Mr. WHEELER has arrived in Africa, after a long but very pleasant passage; and Mr. DAVIS will sail for Ceylon as soon as a vessel offers for that island. It was expected that he would sail the first week in the present month, but the vessel in which his passage was engaged has been taken off unexpectedly, and his going forth may be delayed for a few days. We subjoin an account of the meetings held at Winchester on the occasion of his public designation to missionary work.

On Wednesday last, June 18, deeply interesting meetings were held in the city of Winchester, in connexion with the designation of the Rev. J. Davis (late pastor of the baptist church meeting at Silver Hill) as a missionary to Ceylon. About half-past one o'clock the ministers who were in attendance with several friends, sat down to a plain but excellent dinner, the table being tastefully decorated with flowers from gardens belonging to members of the church and congregation. The designation service was held in the chapel, Silver Hill, at three o'clock, when an attentive congregation listened to a very pleasing description, by the Rev. J. Leechman of Hammersmith, of the field in which Mr. D. expects to labour; and to the replies of Mr. D. to questions put by E. B. Underhill, Esq., one of the secretaries of the Baptist Missionary Society, his reasons for preferring the work of a missionary to the heathen to that of a minister in his native land. These replies were followed by a discourse delivered by the Rev. C. Daniell of Melksham; in which were clearly and impressively pointed out the duty and encouragements of

a missionary of the cross, founded upon the sentiment of John xii. 26. The devotional parts of the service were conducted by the Rev. C. R. Hopper, Wesleyan Association; Rev. C. Smith, baptist; and the Rev. J. Thomas of Whitechurch, independent.

After the service nearly 200 persons partook of tea at St. John's Rooms, and the evening was pleasantly and profitably spent in listening to addresses by E. B. Underhill, Esq., and the Revs. J. Leechman, C. Daniell, C. Smith, C. Hopper, J. Thomas, and J. Davis.

The representatives of the church and congregation presented Mr. Davis with a watch and usual appendages, as a memento of their personal esteem, and a special token of their gratitude for his pastoral services.

The whole service was especially satisfactory to the visitors and the friends assembled, and reflects great credit upon those ladies and gentlemen who engaged in promoting it, and was particularly gratifying to their late pastor, as conveying to him an expression of their sympathy and attachment.

We shall be exceedingly obliged if our friends who, from time to time, so kindly send boxes of various useful articles for the missionaries, would, when they advise us of their being sent, give some idea of their *value in money*. At the end of the year the amount would be considerable, and if reported would

form an interesting item of intelligence. We shall be equally obliged if those friends who have sent such articles since the commencement of the year, would also supply the information we request.

We should be glad too if brethren in the country, who make their own arrangements for meetings, would inform us of them, with the names of the deputation, for we find such information very useful, and we also know it is acceptable to our friends generally. The report of Home proceedings would in this department be more complete than it is at present.

FOREIGN LETTERS RECEIVED.

AFRICA	BIMBIA	Saker, A.	Jan. 20 & 21.
	CAMEROONS	Saker, A.	Jan. 30.
	CLARENCE	Fuller, J.	Feb. 17.
		Saker, A.	Jan. 30, Feb. 21 and 22.
ASIA		Wilson, J.	Feb. 22.
		Wheeler, J. A. ...	Feb. 18.
	ADEN	Russell, J.	May 14.
	AGRA	Parry, W. & ... }	March 26.
		Falkland, T. H. }	
	BARISAL	Page, J. C.	March 15.
		Sale, J.	March 10.
	CALCUTTA	Leechman, J.	March 23.
		Russell, J.	April 7.
		Thomas, J.	April 8, May 19.
	COLOMBO	Allen, J.	April 14.
	DINAGPORE	Smylie, H.	March 17.
	INTALLY	Pearce, G.	April 7.
		Russell, J.	March 25.
	MONGHIR	Parsons, J.	March 28 & 31.
	SAUGOR	Phillips, T.	April —.
	SEWRY	Williamson, J. ...	March 29.
BAHAMAS	GRAND CAY	Rycroft, W. K. ...	Feb. 24, March 27, April 14.
	NASSAU	Capern, H.	April 16.
		Littlewood, C. ...	April 15.
BRITTANY	MORLAIX	Jenkins, J.	April 23.
CANADA	MONTREAL	Davies, B.	April 15.
HAITI	JACMEL	Webley, W. H. ...	April 7.
JAMAICA	ANNATTO BAY	Jones, S.	April 8.
	BROWN'S TOWN	Clark, J.	March 21, May 7.
	CALABAR	Tinson, E.	March 21.
	GURNEY'S MOUNT	Armstrong, C.	April 10.
	HOBY TOWN	Henderson, J. E. ...	March 22.
	KETTERING	Merrick, E.	April 11.
	KINGSTON	Oughton, S.	April 28.
	LUCEA	May, J.	April 24, May 8.
	MONTEGO BAY	Hands, T.	April 21, May 7.
		Vaughan, S. J. ...	April 21.
	PROVIDENCE	Henderson, G. R. ...	March 25.
	ST. ANN'S BAY	Millard, B.	March 25, April 17, May 9
	SALTER'S HILL	Dendy, W.	May 9.
	SPANISH TOWN	Phillippo, J. M. ...	April 26, May 13.
MALTA	STEWART TOWN	Dexter, B. B.	March 26.
	STURGE TOWN	Hodges, S.	April 22, May 8.
		Leechman, J.	May 12.
TRINIDAD	PORT OF SPAIN	Law, J.	May 12.
	SAYANNA GRANDE	Cowen, G.	April 8.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following—

Friends at George Street Chapel, Plymouth, for a case of clothing, for *Rev. A. Saker, Africa* ;
 Friends at Trowbridge, for a box of clothing ;
 Ladies, Turret Green Chapel, Ipswich, for a box of clothing, &c., for *Colombo* ;
 Mrs. Booth, Coventry, for a package of magazines ;
 A Friend to Missions, for a parcel of magazines, for *the Bahamas* ;
 British and Foreign Bible Society, for a Hebrew Bible, a Greek Testament, and a Cinghalese Bible, for *Rev. John Davis, about to proceed to Ceylon* ;
 British and Foreign School Society, for a grant of school materials, for *Miss Harris, Haiti* ;
 Mrs. W. W. Nash, for sets of the "Athenæum," "Gentleman's Magazine," and "Evangelical Christendom."

CONTRIBUTIONS.

*Received on account of the Baptist Missionary Society, during the month
of May, 1851.*

£ s. d.		£ s. d.		£ s. d.	
ANNUAL COLLECTIONS IN LONDON AND ITS VICINITY.		Deptford, Lower Road— Collection and Sunday School Contributions 3 8 2		Cullumpton— Collection 2 8 6 Less expenses 0 4 0	
Annual Meeting at Exeter Hall, additional 1 0 0		Drayton West— Contributions 2 8 0 Do., Sunday Schools 0 8 6		Culmstock, Prescott— Collection 2 4 6 1 0 0	
Annual Sermon to Young Men at Poultry Chapel, Collection 4 12 7 Less expenses 4 12 6		Eldon Street— Contributions 8 9 8 Less expenses 0 4 0		Exeter— Collection, Public Meeting 4 19 0 Bartholomew Street— Collections 5 4 0 Contributions 4 19 2	
Bloomsbury Chapel..... 115 11 2		John Street 20 0 0		Less expenses 15 2 2 2 4 0	
Bow..... 7 0 6		Prescot Street, Little— Sunday School, for Native Preachers... 0 12 2		South Street— Collection 1 9 6	
Camberwell (including donation £50) 86 10 2		Stepney College Chapel— Contributions 2 1 0		Shaldon— Collection 0 17 0	
Church Street 5 0 0		Walworth, Lion Street— Female Auxiliary..... 30 0 0		St. Hill's— Collection 1 3 6	
Drayton, West 2 5 2		Walworth, Horsley Street— Contributions 1 16 0 Do., Sunday School 4 8 3 Do., do., for Native Preachers 0 9 6 Proceeds of Lecture.. 1 0 0		Tiverton— Collection 6 1 8 Contributions 7 19 10 Do., Sunday School, for "Paul Rutton," Dinagapore..... 5 6 0	
Eldon Street 2 12 7		BEDFORDSHIRE.		Uffculm— Collection 0 14 10	
Hatcham..... 3 2 0		A. S..... 10 0 0			
Hawley Road 2 5 0		BERKSHIRE.			
Hoxton, Butesland St. 2 12 0		Wallingford— A Thank-offering 0 5 0			
Mazepond 15 0 0		BUCKINGHAMSHIRE.			
New Park Street 17 5 1		Swanbourne 1 1 0			
Salters' Hall 10 0 8		DEVONSHIRE.			
Stepney College Chapel 1 17 0		Bradninch— Collection 2 8 6 Contributions 2 13 6		DORSETSHIRE.	
Tottenham..... 7 1 7		Budleigh Salterton— Collection 8 10 6 Contributions 1 3 3		Weymouth— Collections 7 7 8 Contributions 7 18 8 Do., Sunday School 11 11 1	
Walworth, Horsley St.. 8 8 10		Less expenses 0 8 9 9 5 0		Less expenses 0 8 0 26 9	
Annual Subscriptions.					
Allen, Mrs..... 2 2 0					
Giles, Edward, Esq..... 1 1 0					
Gray, Rev. Dr. 0 10 6					
Fudner, Mrs..... 1 0 0					
Donations.					
S. S. S..... 5 5 0					
Two Friends, by Tract "Amelia Gale" 3 0 0					
LONDON AND MIDDLESEX AUXILIARIES.					
Bloomsbury Chapel 7 12 6					
Hitchcock, George, Esq., a thank-offering for special deliverance from fire, Psalm iii. 8 100 0 0					

	£	s.	d.		£	s.	d.		£	s.	d.
ESSEX.				Nottingham, Park Street—				Evesham, Mill Street—			
Braintree, on account ...	10	0	0	Contributions, Juve-	17	15	0	Collection	4	2	9
Langham—				nile				Contributions	1	15	8
Kemp, Mrs., Terling,				SOMERSETSHIRE.				Do., for Africa.....	0	7	2
A.S.	1	1	0	Bristol, by Mr. George				Do., Sunday School	1	0	6
HAMPSHIRE.				Thomas, on account	279	12	8	Shipston on Stour—			
Jersey—				WILTSHIRE.				Contributions	1	3	5
Cornish, Mr. C., for				Corton	1	6	0	Do., for Native	1	2	0
India	2	0	0	Warminster—				Preachers	1	2	0
HEREFORDSHIRE.				Collection	8	10	7	Do., Sunday School	0	10	0
Ledbury—				Contributions	4	13	8	YORKSHIRE.			
Edwards, Mrs., Bar-				Do., Juvenile.....	3	1	0	Shipley—			
gains, by Rev. John								Contributions	13	18	0
Walters	5	0	0					NORTH WALES.			
HERTFORDSHIRE.				Less expenses ...	0	6	2	ANGLESEA—			
Totteridge and Whet-								Amlwch	12	15	2
stone	3	5	8	Wootton Bassett—				Cemaes	0	8	8
KENT.				Mackness, Mr. J., A.S.	1	0	0	Soar.....	0	7	6
Ashford—				WILTS AND EAST SOMERSET				SOUTH WALES.			
Contributions	3	8	0	AUXILIARY—				GLAMORGANSHIRE—			
Do., for Schools.....	1	1	0	Beckington—				Caersalem—			
Crayford—				Collection	4	11	6	Jones, Rev. John.....	1	0	0
Contributions, Female				Bradford—				MONMOUTHSHIRE—			
Society	1	4	0	Collection	2	6	9	Twyngwyn—			
Smith, Mr. Joshua ...	1	1	0	Contributions	14	14	6	Collection	1	0	0
Sydenham—				Corsham—				Contributions	2	0	0
Contributions, by Miss				Collection	2	4	0				
Vitou	1	0	0	Do., for <i>Harti</i>				Less expenses	3	0	0
LINCOLNSHIRE.				Chapel.....	2	5	0				
Burgh—				Contributions	5	11	3				
Contributions, for				Norton St. Philip—							
Native Preachers ..	0	10	0	Collection	1	1	4				
NOTTINGHAMSHIRE.				Contributions	4	16	8				
Basford, New—				Less expenses ...	37	11	0				
Contributions, Juve-					33	2	5				
nile	4	0	0	WORCESTERSHIRE.							
Newark	6	8	9	Bewdley	9	0	0				

CONTRIBUTIONS

*For the "West India Cholera Fund," received up to June 11, continued
from the June Herald.*

	£	s.	d.		£	s.	d.		£	s.	d.
Chapmanslade	0	8	8	Sheffield, Townhead St.,				Shipley, additional	0	1	6
Evesham, Mill Street ...	0	12	6	additional	1	5	0	West Bromwich	1	6	0

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers, by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.

IRISH CHRONICLE.

HOME PROCEEDINGS.

Meetings of the Committee have been unusually frequent during the last few weeks, business of importance having required serious and prolonged attention. It is a subject for congratulation, however, that though there has been much free discussion, the conclusions attained have in general had eventually the full concurrence of all.

At the first meeting, which was held on the 6th of May, the resolution passed by the subscribers on the 28th of April respecting the superintendency in Ireland having been read, it was resolved that the consideration of the subject be deferred for a month, in order to afford opportunity to any ministers or others who had decided opinions respecting it to lay their views before the Committee previously. At the meeting on the first Tuesday evening in June, a communication which had been received in the interim having been read, the following resolution was passed, after much discussion, *nemine contradicente* :—

Resolved: "That this Committee having carefully re-considered the question of the superintendency, recognize the importance of such an appointment as that instituted by the late Committee.

"They deem it desirable, however, that the party selected to fill the office should be regarded as a Missionary Agent of the Society,—that his residence should be in Ireland,—and that with his visitations of the several stations and districts he should unite the labours of an Evangelist, and embrace every opportunity of engaging in direct missionary work.

"It shall be his duty to encourage and assist the churches and their pastors, —to inspect the Society's schools,—to examine apparent openings for usefulness,—to report to this Committee from time to time on all subjects which may demand its attention,—and to visit this country, under the direction of the Committee, for the purpose of diffusing in-

formation among our friends, and assisting in the collection of funds."

Unexpected circumstances have led the Rev. F. Bugby to decline the appointment. The reasons which have induced him to present his resignation have appeared to the Committee sufficiently weighty to justify them in accepting it. His conduct in reference to the engagement has been perfectly honourable, and the Committee, in parting with him, have passed a resolution strongly expressive of their unabated esteem, and their hope that he will be happy and successful in some other sphere of ministerial labour.

The desire of our late Secretary to engage in direct missionary work in Ireland is likely to be gratified. The station at Athlone has become vacant by the removal of Mr. Wilshere to Waterford, at the invitation of the church there, whose oversight he has undertaken. Mr. Wilshere was not an agent of this Society; but the chapel in which his ministrations were conducted is its property, and he was allowed to occupy it rent free. His support was derived from the fund left in the hands of trustees by the late Mr. Boyce of Bristol, and those gentlemen will continue to aid him at Waterford. The Society will therefore be relieved from any charge in respect to that city, but, on the other hand, unless a minister were placed by them at Athlone, the small congregation which has been collected there would be dispersed, and the chapel left unoccupied. The Committee have accordingly passed the following resolution:—"That Mr. Williams be requested to occupy the chapel at Athlone during the months of July, August, and September next; to take opportunities meanwhile to visit Moate, Ballina, Coleraine, Conlig, Banbridge, Tubbermore, Abbeyleix, Belfast, Cork, and any minor stations to which he can gain access,

and to report to this Committee respecting their state."

Some additional information respecting Athlone will perhaps be acceptable. This town is seventy-six miles west of Dublin, and is as nearly as possible in the centre of the island. Its facilities of communication with other parts of the country are unusually great. The river Shannon, which is navigable seventy miles higher up towards the north, runs through it towards the south-west; and the Great Western Railway from Dublin is to be opened as far as Athlone on the first of August next. The principal road to the province of Connaught, on the west, runs through it, crossing the Shannon here by the only bridge on its course through a distance of nearly thirty miles. The part which lies west of the river, in Connaught, is called the Irish town; the English town, on the east of the river, is in Leinster, and consists principally of one long street, occupying the leading road to Dublin. The population of the town is but between seven and eight thousand, but the population of the Poor Law Union around it is more than seventy thousand. A brisk trade is carried on by means of the Shannon navigation and Grand and Royal Canals, with Limerick and Dublin.

In this town a neat chapel was erected about twelve years ago, principally by the exertions of Mr. William Hamilton, who at that time resided there and appeared likely to collect a respectable congregation. Shortly afterwards, however, ill health led to his removal, and for several years Athlone was practically an appendage of Moate rather than an independent station. The want of a resident minister produced those effects which might naturally be expected. During the three years that Mr. Wilshire has been there some encouraging appearances presented themselves. The church consists, we believe, but of nine members; but the attendance has been for some time uniform, and there are some serious inquirers. Mr. Wilshire has expressed to us his strong hope that something might be done for the station if possible. Since his departure our aged friend Mr. Thomas, who resides ten miles off at Moate, has done his best for it, visiting and preaching on Lord's day evenings, after having preached at Moate in the mornings; but even this, his infirmities do not

allow us to hope that he can continue long. He has however what he regards as good congregations, and there are villages near the town where the occasional visits of a minister are highly prized, and the houses in which he preaches are always full.

A little progress has been made towards the reduction of the debt. A few handsome donations have been received, principally from gentlemen who have been accustomed to aid the society largely. O that the churches were as zealous for the spiritual interests of Ireland now as they were five years ago for the relief of its inhabitants from temporal distress! In the first year in which the famine prevailed, the Committee received in extra contributions £5,333 to apply to the relief of the starving. A smaller sum would now set us free from our difficulties and enable us to present to perishing multitudes the bread of life; and "if any man eat of this bread he shall live for ever." It was honourable to British Christians that in that emergency they came forward so readily: contributions flowed into the treasury unasked from all quarters of the land. Yet this has been the occasion, if not the cause, of our present embarrassments. In that year the contributions for spiritual purposes fell far below the average of many preceding years. In the two years in which contributions to the Relief Fund were made largely, the receipts for spiritual purposes were less than those of the two previous years by £1,763. Here then is the true explanation of our present difficulties. They do not arise from lavish expenditure or indiscretion on the part of the Committee, or indeed from any causes which they could either prevent or foresee. The baptist churches of Great Britain, under the influence of a compassionate impulse, transferred to a fund for the relief of temporal distresses £1,763 which they had previously contributed to a fund for spiritual necessities. Had the Committee done this, employing for temporal relief the money entrusted to them for spiritual purposes, they would have been universally and justly blamed; but their friends and supporters did it themselves, and the Committee could not help it. Some of them sighed, anticipating the result, but they could do nothing to

prevent it. The donors had a right to do as they did; but no Committee could be required to foresee that so large a proportion of their habitual income would be withdrawn suddenly from the support of their spiritual agency to be handed over to them for specific but distinct purposes. Their missionaries needed to be maintained as usual; their current expenses necessarily went on; but £1,763 which they had reason to expect were suddenly withdrawn from their control. It is true that there was a debt previously; but this was in the process of liquidation, and would soon have been extinguished, if nothing had disturbed the arrangements which were in progress.

It may be suspected that there is some fallacy in this statement; but if we look at the matter more comprehensively, it will become indisputable that the cause of the present debt is to be found in the indirect operation of the Relief Fund. That fund has been in existence five years. During those five years the sum total received for General Purposes has been £12,605 14s. 3d. What was it in the previous five years? It was £14,469 5s. 10d. The diminution of the receipts for the spiritual work of the society, has been £1863 11s. 7d. A debt of £1828 4s. 1d. is then more than accounted for.

But what is the remedy? Spontaneous collections made throughout the country with the unanimity with which they were made in 1846, at the time of the famine, would answer the purpose, and place in the hands of the Committee a balance available for the now pressing wants of Ireland's teeming provinces. But these collections must be both general and spontaneous. The churches must do the work themselves. They must not wait for deputations. The pastors must plead the cause; the deacons must give it prominence; the people must contribute generously. In our best managed societies there is sometimes a sad expenditure of money in gaining money; this must be in the present instance avoided. Why should the country wait for London promptings? Is London so much before the country in religious ardour, that provincial churches can do nothing in such a case as this, till London ministers arrive to excite them? Is it their will that a large per-centage should be subtracted

from their contributions, for travelling expenses, and the expenses of supplying London pulpits, because they cannot act without London stimulus? It would be far more in harmony with our principles if every church would take up the case of its own accord, and remit its voluntary offering clear of all deductions. It was so at the commencement of the Baptist Irish Society. The writer of these remarks was present at its formation. He was at that time pastor of a church in Buckinghamshire, dependent solely on agriculture, when the cry of agricultural distress was rising, which for some years continued to be uttered with far greater depth of feeling than is prevalent now. But he returned home determined to do what he could to assist in the new enterprise. He pleaded for the Baptist Irish Society in villages around, and obtained small but willing contributions, which he transmitted to the Secretary, Mr. Ivimey, year after year, without any deduction. The labour was sweet; and for the sake of its possible influence on some young pastors, such as he then was, he will take the liberty of adding, that a few days ago, looking at the early Reports of the Society, he was startled by the sight of his own name in several of them in connection with places and incidents which he had totally forgotten. Forgive, dear brethren, pastors of country churches, the apparent indelicacy of his referring you to his own example, and urging you to make the same experiment in the year 1851—if it be to any of you an experiment—for many of you have done it to a far greater extent and in a more efficient manner than the writer has ever done. But the advantages of spontaneity in such matters cannot be inculcated too strongly.

The respected pastor of a church in Suffolk has anticipated us. He says, "I wish some simultaneous movement could be made to effect an extinction of the debt. After what has been promised, £10 from each of 150 churches would effect this object. Could not that be obtained?"

"I offered some year or two ago to raise that sum, and think I could have doubled it. We are not this year so favourably situated for extra efforts, as we are thinking of erecting new school-rooms. Still if this plan were thought practicable, I would try to do something."

We shall hope to be able to report next month what churches have taken the lead in the execution of this plan. Ireland is open, more open to the gospel than it has been before for ages. We long to be attempting for its welfare what we have in our hearts. But the debt must be removed first. In a large town, intensely Romanist, there stands a baptist chapel—a good chapel—and a house for the minister to live in. But

there is no baptist minister in the district to inhabit the house, or to preach in the chapel! How long is this to be?

It will be seen by the subjoined account that donations towards the reduction of the debt which were announced last month as promised conditionally, have since been made absolute, and paid to the treasurer.

CONTRIBUTIONS RECEIVED SINCE OUR LAST.

	£	s.	d.
Joseph Tritton, Esq., London, <i>for the Debt</i>	100	0	0
Henry Kelsall, Esq., Rochdale, <i>for the Debt</i>	100	0	0
S. M. Peto, Esq., M.P., London, <i>for the Debt</i>	100	0	0
George Foster, Esq., Sabden, <i>for the Debt</i>	100	0	0
Robert Leonard, Esq., Bristol, <i>for the Debt</i>	50	0	0
Ditto, <i>for General Purposes</i>	50	0	0
L. M., <i>for the Debt</i>	50	0	0
Mrs. Dent, Milton, near Northampton, <i>for the Debt</i>	10	0	0
C. B. Robinson, Esq., Leicester, <i>for the Debt</i>	10	0	0
Joseph Fyson, Esq., Fakenham, <i>for the Debt</i>	5	0	0
Mr. D. Allender, Bridgnorth, <i>Subscription, two years</i>	2	0	0
Bligh Foster, Esq., Biggleswade, <i>Subscription</i>	1	1	0
Mrs. Gover, Highgate, by Miss Hatch	0	10	0
A Sabbath School Teacher, by Miss Hatch	0	10	0
Chelsea, a Friend	0	2	6
Conlig, Friends, by the Deacons	1	12	6
Harlow, Friends, by Miss Lodge	2	1	0
Leicester.—R., <i>Subscription</i>	1	0	0
Leicester, Subscriptions from Belvoir Street, by Mr. J. Bedells	12	0	0
W. A., by the Rev. F. Bugby	0	10	0

Thanks are due also to Miss Hopper of Finsbury and Mrs. Thomas Flint of Maidstone, for parcels of books and clothes.

Subscriptions and Donations thankfully received by the Treasurer, JOSEPH TRITTON, Esq. 54, Lombard Street, London; by the Secretary, the Rev. WILLIAM GROSER, at the Mission House, Moorgate Street; and by the Pastors of the churches throughout the Kingdom.

COLLECTOR FOR LONDON, REV. C. WOOLLACOTT,
4, Compton Street East, Brunswick Square.